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To

F. E. Pargiter and S. N. Pradhan

whose researches have proved a
source of inspiration to the author

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्

ABBREVIATIONS

ABORI = Annals of Bhandarkar Research Institute
Ai Br = Aitareya Brāhmaṇa (Anandashram)
AIHT = Ancient Indian Historical Traditon
Bd = Brahmāṇḍapurāṇa
Bh = Bhāgavata
Bhāg = Bhāgavata
Br = Brahmapurāṇa
Brd = Bṛhaddevatā
Br Devata = ,,
Brhadd = ,,
CAI = Chronology of Ancient India by Pradhan
Hr = Harivaṁs'a
Hv = ,,
Mbh = Mahābhārata
Mat = Matsyapurāṇa
Mt = ,,
PHAI = Political History of Ancient India
Rām = Rāmāyaṇa
RV = Ṛgveda
Vā = Vāyupurāṇa
Vy = ,,
Vṣ = Viṣṇupurāṇa

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Please refer to p. 93 where **important** corrections and additions are given.

Preface

By establishing certain synchronisms, it has been shown, here, that out of 1128 hymns of *Ṛgveda* 774 hymns have been composed during Rāma-period i. e. during the period covered by those five generations which would be represented by Rāma Dāśarathi and four generations just preceding him. Out of the remaining hymns 48 are composed during Pre-Rāma period, 101 during Post-Rāma period, 23 during Mahābhārata period and 82 are doubtful or unassigned. A study of all the Ṛṣis has been made, one by one, Maṇḍala-wise and an attempt has been made to fix up the chronological position of each and every Ṛṣi of the *Ṛgveda*.

The results, at present, are meant to be tentative. Only points are noted and no attempt at elaboration is made. If a second edition is called forth attempt will be made to check up and verify all the references (which has not been possible now) and to elaborate the points which are merely noted now.

However, the conclusions reached here, show (1) that it is possible to assign more than 90 per cent hymns of the present *Ṛgveda* to definite periods (2) that the present Ṛksaṁhitā is a collection of hymns composed by the Aṅgirā family or those families which were intimately related by marriage ties with the Aṅgirā family, (3) that these Vedic Ṛṣis had connections with the kings of both the Solar and Lunar branches and therefore Pargiter's hypothesis that the *Ṛgveda* originated with the Mānavas etc is incorrect, and (4) that the extent of Aryan settlement in the Ṛgvedic days was from Tibet to the Narmadā and from Surāṣṭra and Punjab to Assam.

It is regretted that owing to the inconvenience of the Press, uniformity in types is not maintained. The symbols R, PR etc are printed in italics as well as in ordinary types but they mean the same thing. On pp. 84-5 names have had to be printed without diacritical marks.

Vallabhvidyānagar
Via Anand **D. R. MANKAD**
24–1–52

N. B. Whoever writes anything about this book is requested to send a copy of his writing to the author.

CHAPTER ONE

SYNCHRONISMS

As is well-known, along with the *Ṛgveda* are preserved *Anukramaṇīs.* These have preserved for us the names of the ṛṣis i. e. the composers of the various hymns of *Ṛgveda*. For every sūkta or hymn, the *Anukramaṇīs* give the name of its ṛṣi and there are about 400 such ṛṣis. If we can know when these ṛṣis lived, we can know the time of the composition of the *Ṛgveda.* In the following pages I shall try to fix the chronological position of each of these ṛṣis and thus try to arrive at the age when these sūktas were composed.

For this purpose, I shall first establish certain synchronisms and then take up ṛṣis, one by one, and apply the results of these synchronisms to them.

I shall start with a story which Pargiter[1] has narrated thus:[2]

---

[1] *Ancient Indian Historical* Tradition, p. 157 ff.

[2] *Mbh* I, 104; XII, 343, *Bḍ* III, 74, 3 —46; *Bhag.* IX, 20. 36-8 twice in *Va* 99, 36-46, 141—50 and *Mat* 48, 32-42; 49, 17-26

"There were two rishis Bṛhaspati and his elder brother, who is called Ucathya in the *Vedārthadīpikā* (on RV. VI. 52) and *Bṛhaddevatā* (iv, 11-15), Utathya in the *Mahābhārata*, Uśija in the *Brahmāṇḍa* and *Matsya* and Aśija or Asija (but sometimes Uśija) in the *Vāyu*. Utathya is a very common variant for Ucathya, and Aśija a mistake for Uśija. These are therefore two distinct names, Ucathya and Uśija, and it will be shown further that Ucathya is the correct name of this rishi. He had a wife Mamatā, and their son was Dīrghatamas, who was born blind. Bṛhaspati is said to have consorted with her and his son was Bharadvāja. That there was a rishi Dīrghatamas Aucathya Māmateya 'son of Ucathya and Mamatā who was blind is proved by the *Rigveda* and that there was also a rishi Bharadvāja son of Bṛhaspati is asserted by *Sarvānukramaṇi* in ascribing many hymns in book VI to him.

"This story continues with Dīrghatamas.[1] He lived in his paternal cousin's hermitage, whom the Purāṇas apparently call Śaradvant, but indulged in gross immorality or misbehaved towards the wife of the younger Autathya (Aucathya)[2] Hence he was expelled and set adrift in the Ganges. He was carried downstream to the eastern Āṇava kingdom and was there welcomed by king Bali. This incident finds support in the *Rigveda* (I, 154, 3-5) where he speaks of having been delivered from bodily hurt and from dangers in the rivers. There Dirghatamas married the queen's S'ūdrā nurse and had Kakṣivant and other sons; and at Bali's desire begot on the queen Sudeṣṇā five sons Aṅga, Vaṅga, Kaliṅga, Puṇḍra and Suhma, who were called the Bāleya kṣatra and also Bāleya brahmanas. This is strange yet not improbable for brahmanas did render such services. Afterwards he gained his sight and assumed the name Gotama or Gautama."

---

[1] *Va*, 99, 32; Bd III, 74, 94, *Mat* 48, 83, 4; *Brhadd*. IV, 15

[2] *Mat* says Gautama but this seems a misreading as the sequel shows. Va 65, 101 and Bd III, 1, 106 say Śaradvant was Utathya's son.

Pradhan relates[1] the last portion thus, which is correct, Pargiter's version being loose and less exact.

"In the *Mahābhārata* (1, 113 ch) it is related in interesting detail that the Ṛgvedic ṛṣi Dīrghatamā Māmateya, after being thrown into the Ganges was rescued by the Kṣatriya king Vali who took the ṛṣi to his house and, accordihg to the custom of Niyoga then prevalent in the Aryan society, requested the ṛṣi to raise progeny in the queen. The queen disliked the old poet. but being afraid of her husband ordered her maid servant to go to the poet (whom Bṛhaddevatā calls Us'ik). Accordingly the famous Kakṣivant, the author of *Ṛgveda* I, 116–126 etc. was born Being apprised of the fact that the queen did not go to the ṛṣi, the king Vali ordered her again to approach him. This time the queen obeyed and Aṅga and other brothers were born."

I must add that according to this story Bṛhaspati approached Mamatā, the wife of Utathya, when she was pregnant.[1] Already she bore a child by Utathya. This was Dīrghatamā. And both Dīrghatamā and Bharadvāja were born of Mamatā, after Bṛhaspati cohabited with her. Therefore Dīrghtamā may be called Autathya and Māmateya and Bharadvāja may be called Bārhaspatya and Māmateya. Pradhan has also shown[2] that in the *Ṛgveda* Bharadvāja calls himself Vājineya and this would mean that Mamatā had another name Vājinī.

---

[1] *Chronology of Ancient India*, p. 208.

This establishes that there were two ṛṣis Bharadvāja and Dīrghatamā, both brothers, born of the same mother but of two different fathers. That this story is historically true is proved by the fact that both these are authors of Ṛgvedic hymns[3] and both are referred to as such in the *Sarvānukramaṇī* and in the hymns themselves[4].

Now Bharadvāja in his compositions says that he had received gifts from a king named Divodāsa,[5] who is described as Atithigva. Let us, therefore, see who this Divodāsa was and when he flourished.

---

[1] In the *Purāṇas* and *Mbh* referred to in a foot note earlier.

[2] *CAI* p. 7. see *Rv*, VI, 26, 2

त्वां वाजी हवंत वाजिंनयो महो वाजस्य राधस्य सातौ ।
त्वां वृत्रेष्विन्द्र सत्पतिं तरुत्रं त्वां चष्टे मुष्टिहा गोषु युध्यन् ॥

[3] Bharadvāja Bārhaspatya is the author of *Rv*, VI, 1—14; 16—30; 37—43; 53—74; IX, 67 (1—3); X, 137 (1)
Dirghatamā is the author of *Rv*, 1, 140—164. Incidents of this story seem referred to in *Rv*.

[4] In VI, 73, 1—3 Bharadvāja says 'Bṛhaspati Āṅgirasa is my father'— बृहस्पतिराङ्गिरसः पिता नः Dirghatamā mentions himself in I, 147, 3; 152, 6; 158, 1 etc.

[5] Bharadvāja refers to Divodasa in VI, 16, 5: 16, 19; 18, 13; 26, 5; 61, 1; acc. to Mbh XIII, 30, Bharadvāja became Divodāsa's purohita. Same statement is made in *Pañcuvims'a Brahmaṇa* (5, 3, 7).

Pradhan has admirably shown that Divodāsa, who is often called Atithigva in the *Ṛgveda* was the same as Divodāsa, the king of Kāśi. He has shown how the Kāśi king Divodāsa is described in the Purāṇas as the son of Vadhryaśva and how even in *Ṛgveda* this Divodāsa is called the son of Vadhryaśva.[1] According to *Ṛgveda* this Divodāsa won a decisive victory over Śambara.[2] Now *Rāmāyaṇa* also records this fight in the following verses.

पुरा देवासुरे युद्धे राजर्षिभिः पतिः
आगच्छत् त्वामुपादाय दैवराजस्य साह्यकृत् ॥ 9, 11
दिशमास्थाय कैकेयी दक्षिणां दण्डकान् प्रति ।
वैजयन्तमिति ख्यातं पुरं यत्र तिमिध्वजः ॥ 12
स शम्बर इति ख्यातः शतमायी महासुरः

It is said here that Daśaratha went as an ally of Devarāja (Divodāsa) in a battle against Śambara. This Śambara's personal name was Timidhvaja. He ruled in the Daṇḍakā forest, with his capital at Vaijayanta. It was, by the way, in this battle that Daśaratha had given two boons to Kaikeyī.

---

[1] *Vā*, 99,200; *Hv* I, 32, 70. *Vs* IV, 19, 16. *Vāyu* says: (99,200).

वध्र्यश्वान्मिथुनं जज्ञे मेनकायामिति श्रुतिः ।
दिवोदासश्च राजर्षिरहल्या च यशस्विनी ॥

Rv refers to Vadhryas'va being the father of Divodāsa in VI, 61,1 thus:

इयमदाद्रभसमृणच्युतं दिवोदासं वध्र्यश्वाय दाशुषे ।

[2] Practically in every Maṇḍala, this is referred to in the Indra-hymns. See particularly VI Maṇḍala.

This shows that Divodāsa, who is famous in the *Ṛgveda* for his battle with Sambara was a contemporary of Dasaratha, the father of Srī Rāma.

This contemporaneity of Divodāsa and Daśaratha is supported by the fact, as is shown by Pradhan, that Māyāvati the wife of Sambara was the sister of Mandodarī the wife of Rāvaṇa,[1] who was Daśaratha's contemporary.

According to the *Purāṇas*, this Divodāsa had a sister named Ahalyā, who was purified by Sri Rāma.[2] This also proves that Divodāsa was Daśaratha's contemporary. Again this Ahalyā was married to Saradvant, who was the cousin of Dirghatamas as has been said earlier. And Dirghatamā's brother Bharadvāja was Divodāsa's purohita. Therefore also Dasaratha and Divodāsa were contemporaries.

In Rāmāyaṇa, it is stated that Pratardana, the king of Kāśi came to greet Rāma on the occasion of his coronation. (VII, 38, 15). This Pratardana was the son of Divodāsa. Therefore also, Divodāsa and Dasaratha were contemporaries.

Again, Rāma going on his exile had stayed for a night at the Ashrama of this Bharadvāja at Prayāga. (*Rām*, II, 89th, 23). In *Rām* he is called devapurohita, and all the commentators explain this as his being the son of Bṛhaspati, who was deva-purohita. Thus, this also supports the same synchronism.

---

[1] *Sivapurana* VI, 13.

[2] *Br.* 123, 100, *Va.* 99, 201; *H.* I, 32, 71; *Mt* 15, 8; *Bh* IX, 21, 34. *Vs* IV, 19, 26.

This establishes that Divodāsa was a contemporary of Daśaratha the father of Sri Rāma.

Now just as Bharadvāja received gifts from Divodāsa, so did he receive gifts from a king named Prastoka.[1] This Prastoka is described as the son of Sṛñjaya.[2] Since Bharadvāja received gifts from Divodāsa and Prastoka, these two were contemporaries.

Again, we know that the winner of the Dāśarājna battle was Sudās, the son of Pijavana.[3] Pijavana was the son of Sṛñjaya.[4] And Sṛñjaya, the father of Pijavana and Prastoka, was the son of Devavāta.[5] Thus Prastoka was the uncle of Sudās.

Therefore, Divodāsa, Sudās and Prastoka were Dasaratha's contemporaries. So also, Bharadvāja who received gifts from these, was Dasaratha's contemporary. Naturally, therefore, Dirghatamā, the brother of Bharadvāja, also was Dasaratha's contemporary.

[1] See: Bharadvāja in VI, 47, 22 says: Prastoka has given me ten gold purses and ten horses: what Atithigva won by defeating Sambara, we have received (that) from Divodasa: Ṛcā is.

प्रस्तोक इन्नु राधसस्त इन्द्र दशकोशयोर्दश वाजिनोऽदात ।
दिवोदासादतिथिग्वस्य राध : शाम्बरं वसु प्रत्यग्रभीष्म ॥

[2] See: सार्ञ्जयस्य प्रस्तोकस्य दानस्तुतिः॰ Sāyaṇa on VI, 47, *Br. Devatā* also calls प्रस्तोक as सार्ञ्जय V, 124.

[3] *Rv* VII, 18 25; See *CAI* p. 83 ff.

[4] *Hr* 1, 32, 77; *CAI* p. 84 ff.

[5] अयं यः सृंजये पुरो दैववाते समिध्यते । द्युमां अमित्रदंभनः ।
Rv, VI, 15, 4 also *Rv* VII, 18, 25.

Now, I shall talk of some other important synchronisms.

In the Paurava branch of the Candravaṁśa, there was a king named Matināra. He had a son named Taṁsu and a daughter named Gaurī. This Taṁsu had married Yama's daughter Ilinī. By her Taṁsu had a son named Dharmanetra. Dharmanetra had a son by Upadānvī, named Duṣyanta.[1]

Matināra's daughter Gaurī was married to Yuvanāśva of the Ikṣvāku Dynasty. Yuvanāśva had, by Gaurī, a son named Māndhātā.[2] Thus we get the following table.

1. Matināra
|
| |
2, Taṁsu 2. Gaurī m. to Yuvanāśva
(by Ilinī d. of Yama) |
| 3. Māndhātā
3. Dharmanetra
(by Upadānvī)
|
4. Duṣyanta

Now in the family of Turvaśa (of the Candra Dynasty), there was a king named Karandhama, whose son was Marutta.[1] *Purāṇas* record about this Marutta that he had adopted Paurava Duṣyanta.[2]

---

[1] *Vy.* 99, 119—169; *Mt* 49, 1—13; *Hr* I, 32, 1 ff.

[2] मतिनारसुताश्चासंस्त्रयः परमधार्मिकाः ॥ *Hr* I, 32, 2 ff
तंसुराद्यः प्रतिरथः सुबाहुश्चैव धार्मिकः ।
गौरी कन्या च विख्याता मान्धातुर्जननी शुभा ॥ ३
गौरी कन्या तृतीया च मान्धातुर्जननी शुभा *Mt* । 49,8

In the Vaiśāla line there was another Marutta. His father was Avikṣit, and grandfather was Karandhama This Karandhama had a priest named Aṅgiras. This Aṅgiras had two sons Bṛhaspati and Saṁvarta. Marutta Āvikṣit requested Bṛhaspati to be his priest, but the latter refused saying he was already the Purohita of Indra. Therefore, Saṁvarta became the priest of Marutta. Later, Marutta married his daughter to Saṁvarta.[3]

Bṛhaspati as we have seen, had a brother Utathya. This Utathya's wife Mamatā, as we have seen, gave birth to Bharadvāja and Dirghatamā. Now, Duṣyanta had by Śakuntalā. a son named Bharata. This Bharata was coronated (Aindra Mahābhiṣeka) by Dirghatamā.[4] Later this Bharata adopted Bharadvāja Bārhaspatya as his son.[5] This Bharadvāja's son Vidatha or Vitatha

---

1. *AIHT* p 106 ff; *Vy* 99, 1—6; *Bd* iii, 74, 1 ff; *Mt* 48, 1—5; *H* I, 32 116 ff
2. दुष्यन्तं पौरवं चापि लेभे पुत्रमकल्मषम् ॥ *Hr* I, 32,120
3. *AIHT*, p. 157; *Vy* 86, 9—11; *Bg* IX, 2,26—8; *Mbh* XIII, 137
4. *Aitareya Brahmoṇu*. 39, 9
5. *Vy* 99,137—40; *Mt* 49,14—15; *AIHT* p. 159

तेन ते मरुतस्तस्य मरुत्सोमेन तुष्टुवुः ।
उपनिन्युर्भरद्वाजं पुत्रार्थं भरताय वै ॥ *Mt* 49,29
दायादोऽङ्गिरसः सूनोरौरसस्तु बृहस्पतेः
संक्रामितो भरद्वाजो मरुद्भिर्भरतं प्रति ॥ ३०

succeeded Bharata on the throne. Bharadvāja himself never occupied the throne. This table will be as under.

4. Duṣyanta	4. Aṅgiras	
|	|	
5. Bharata	5. Bṛhaspati	
|	|	
6. Bharadvājā	6. Bharadvāja	6. Dirghatamā
|		
7. Vidatha		

Now, as we have seen, Dirghatamā, after he retired became Gotama or Gautama. His cousin Śaradvant was also a Gautama. This Śaradvant had married Ahalyā, who was purified by Rāma. Ahalya's descent is as under.

In Paurava family, there was a king named Ajāmiḍha. This Ajāmiḍha, by Nilini, had a son named Śānti. Śānti's son was Suśānti. Suśānti's son was Purujānu. Purujānu's son was Tṛkṣa, whose son was Bhṛmyaśva. Bhṛmyaśva's son was Mudgala. This Mudgala had married Indrasenā, the daughter of Nala Naiṣidha (famous Nala of Nalopākhyāna). Mudgala had Vadhryaśva as his son and this Vadhryaśva, as we have seen, had, by Menakā a son named Divodāsa and a daughter named Ahalya.[1] The table will stand thus:

---

[1] See *CAI* p. 1 ff. It is amply shown there how Indrasenā was the daughter of Nala.

Ajāmiḍha
|
Śānti
|
Suśānti
|
1. Purujānu ... ... 1. Matināra
2. Tṛkṣa 2. Taṃsu
3. Bhṛmyaśva 3. Dharmanetra
4. Mudgala (by Indrasenā) 4. Duṣyanta
5. Vadhryaśva (by Menakā[1]) 5. Bharatā
6. (Bharadvāja)
6. Divodāsa 6. Ahalyā m. to Śaradvant.
6. Dirghatama

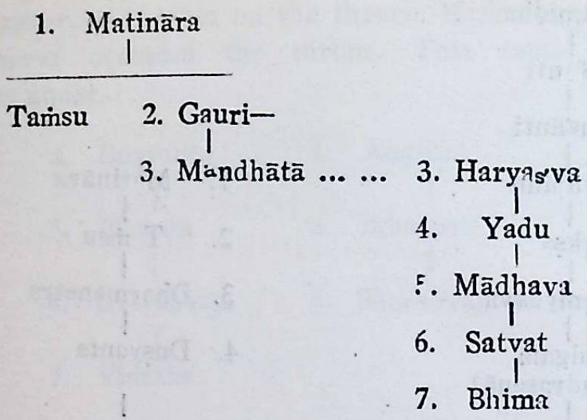
Now, Māndhātā, the son of Gaurī had a brother named Haryaśva.[2] Haryaśva's son was Yadu. Yadu's son was Mādhava, whose son was Satvat and Śatvat's son was Bhīma. This Bhīma, according to the express statement of Harivaṃśa was a contemporary of Rāma Dāśarathi.[3] This table will stand as under:

---

[1] It is not impossible if this Menakā was also the mother of Śakuntala.

[2] See my paper Śrī Kṛṣṇa's family—Solar or Lunar' in the *Journal of the Oriental Institute, Baroda* Vol I, No I; *Hr* II. 38.

[3] राज्ये स्थिते नृपे तस्मिन्रामे राज्यं प्रशासति ।
शत्रुघ्नो लवणं हत्वा चिच्छेद स मधोर्वनम् ॥ *Hr* II, 38, 39


1. Matināra
Taṁsu
2. Gauri—
3. Mandhātā ... ...
3. Haryaśva
4. Yadu
5. Mādhava
6. Satvat
7. Bhima

This Bharata's descendents are Devavāta, Devaśravā, Aśvamedha (his sons); Sṛñjaya (his grandson), Prastoka, Sahadeva and Pijavana (his great grandsons) and Sudās Paijavana (his great great-grandson). It seems that even Divodāsa was related in some manner to Devavāta (*CAI* p 86ff) And all these kings—Devavāta, Aśvamedha, Sṛñjrya, Prastoka, Sahadeva, Sudās and Divodāsa had patronised Ṛgvedic ṛṣis like Viśvāmitra, Vasiṣṭha, Bharadvāja. They themselves are the authors of Ṛgvedic hymns.

7. Devaśravā Bhārāta (III, 23, jointly with Devavāta Bhārata) *R*.

He is the brother of Devavāta above.

8. Ghora Āṅgirasa (III, 36, 10 only one ṛcā) *R*.

Who this Ghora was is not known. As he is a joint author with Viśvāmitra Gāthinah he must have been his contemporary, most probably a senior contemporary.

Kaṇva, the author of *RV I*, 36-43; IX, 94 is called Ghaura i. e. the son of Ghora. He seems to be the son of this Ghora. Again Pragātha Kāṇva is the author of VIII, 1, 1-2; 10; 48; 62-65. About him Sāyaṇa (on VIII, 1) says that he was the son of Ghora Āṅgirasa and thus was a younger brother of Kaṇva. But as Kaṇva later adopted him, he i. e. Pragātha came to be known as Pragātha Kāṇva (see Pragātha),

Now Kāṇva Ghaura refers to Medhyātithi who is his son and Medhyatithi refers to Sudās in VIII, 33, 3.

here, clear. In 85 out of 102 hymns, the refrain at the end of the hymn is yūyam pāta svastibhiḥ sadā naḥ. And Vasiṣṭha is distinguished as Maitrāvaruṇa. Thus these 102 hymns are also by one and the same author.

2. Ṛṣabha Vaiśvāmitra (III, 13; 14: IX, 71) *R.*
He is the son of Viśvāmitra Gāthinah.

3. Kata Vaiśvāmitra (III, 17-18) *R.*
He is also the son of Viśvāmitra.

4. Utkīla Kātya (III, 15-16) *R.*
He is the son of Kata above.

5. Gāthi Kauśika (III, 19-22) *R.*
Gāthi or Gādhī as noted above is Viśvāmitra's father.

6. Devavāta Bhārata (III, 23, jointly with Devaśravā Bhārata) *R.*

Devavāta as we have seen in Ch. I, is the father of Sṛñjayā (the father of Prastoka) and Pijavana (the father of Sudās). As we have seen both Sṛñjaya and Sudās were the contemporaries of Divodāsa. Therefore this Devavāta belongs to Rāma-period.

Devavāta is described as the son of Bharata. It is said that Bharata had three sons Devavāta, Devaśravā and Aśvamedha. Who this Bharata was is not known, but it seems almost certain that the Bhāratas who are often referred to in the Ṛgveda are the descendents of this Bharata and not the descendents of Bharata Dauṣyanti. Bharatā, the son of Duṣyanta had no son and he had adopted Bharadvāja as his son.

This Bharata's descendents are Devavāta, Devaśravā, Aśvamedha (his sons); Sṛñjaya (his grandson), Prastoka, Sahadeva and Pijavana (his great grandsons) and Sudās Paijavana (his great great-grandson). It seems that even Divodāsa was related in some manner to Devavāta (*CAI* p 86ff) And all these kings—Devavāta, Aśvamedha, Sṛñjrya, Prastoka, Sahadeva, Sudās and Divodāsa had patronised Ṛgvedic ṛṣis like Viśvāmitra, Vasiṣṭha, Bharadvāja. They themselves are the authors of Ṛgvedic hymns.

7. Devaśravā Bhārāta (III, 23, jointly with Devavāta Bhārata) *R*.

He is the brother of Devavāta above.

8. Ghora Āṅgirasa (III, 36, 10 only one ṛcā) *R*.

Who this Ghora was is not known. As he is a joint author with Viśvāmitra Gāthinah he must have been his contemporary, most probably a senior contemporary.

Kaṇva, the author of *RV I*, 36-43; IX, 94 is called Ghaura i. e. the son of Ghora. He seems to be the son of this Ghora. Again Pragātha Kāṇva is the author of VIII, 1, 1-2; 10; 48; 62-65. About him Sāyaṇa (on VIII, 1) says that he was the son of Ghora Āṅgirasa and thus was a younger brother of Kaṇva. But as Kaṇva later adopted him, he i. e. Pragātha came to be known as Pragātha Kāṇva (see Pragātha),

Now Kāṇva Ghaura refers to Medhyātithi who is his son and Medhyatithi refers to Sudās in VIII, 33, 3.

Thus Ghora belongs to Rāma-period.

9. Prajāpati Vaiśvāmitra (III, 38; 54-56; IX, 101, 13-16) *R*.

He seems to be a son or a descendent of Vis′vāmitra. He is a joint author of IX,101 with Andhigu Syâvāsva, Yayāti Nāhuṣa, Nahuṣa, Mānava and Manu Saṁvaraṇa and all these are contemporaries (see further ch. III, Note 2). If so he belongs to Rāma-period as Andhigu the son of S′yāvās′va definitely belongs to this period. However see these ṛṣis also.

10. Prajāpati Vācya (III, 38; 54–56; IX, 84; 101, 13-16) *R*.

Who this ṛṣi was is not known, He is the son of Vāk. Vāk, the daughter of Ambhṛṇa is the authoress of X, 125. See Prajāpati Vaiśvāmitra and for reasons mentioned under Prajāpati Vais′vāmitra, this Prajāpati also may belong to Rāma-period.

It is also likely that there was no Prajāpati Vais′vāmitra.

11. Kus′ika Ais′iratha (III, 31) *R*. He refers to Saramā (6) and Aṅgirā.

N. B. All the ṛṣis (10) and all the hymns (62) in this Maṇḍala belong to Rāma-period.

MAṆḌALA IV

1. Vāmadeva Gautama (IV, 1–17; 18, 2–3, 8–13; 19–41; 45–48).

" Vāmdeva was a well-known Āṅgirasa rishi as the genealogy says. (*Vā*, 59, 90, 101; *Mt*. 145, 104; 196, 4, 35–6.) Hymns ascribed to him show he was a 'Gautama' and refer to Dirghatamas (IV, 4, 13)." (*AIHT*, p. 222).

In *Rāmāyaṇa* it is clearly stated that Vāmadeva was Das'aratha's ṛtvik see, ऋत्विजौ द्वावभिमतौ वसिष्ठो वामदेवश्च (I. 6. 4.) Vāmdeva is often mentioned in *Rāmāyaṇa*.

In his hymns Vāmadeva refers to S'ambara (IV, 26, 3). Divodāsa (IV, 26, 3; IV, 30, 20), Sṛñjiya Daivavāta (IV, 15, 4), Somaka Sāhadevya (IV, 15, 1–10), Kutsa Ārjuneya (IV, 26, 1, IV, 30, 4), Bṛhaspati Āñgirasa (IV, 40 1) Kakṣivanta (IV, 26, 1) and Ṛjis'vā Vaidathin (IV. 16, 13–18),

Kakṣivanta is the son of Dirghatamas and Ṛjis'vā is the son of Vidatha, the son of Bharadvaja Bārhaspatya. Both these are Ṛgvedic ṛṣis.

Thus Vāmdeva belongs to Rāma-period. (IV, 18 is supposed to be jointly by Vāmadeva, Indra and Aditi).

2. Trasadasyu Paurukutsyaḥ (IV, 42; V, 27; IX 110) Ṛ.

Trasadasyu is called the son of Purukutsa. According to *Purāṇas* Purukutsa was the son of Māndhātā, the famous Aikṣavāku king, by his wife Bindumati. Māndhatā belongs to Rāma-period. (See Māndhātā). But Sāyaṇa, at one place, has called Purukutsa to be the son of one Durgaha. He relies on the following rcā.

अस्माकमत्र पितरस्त आसन्सप्तऋषयो
दौर्गहे बध्यमाने ।
ते अयाजन्त त्रसदस्युमस्या इन्द्रं न वृत्रतुरमर्धदेवम् ॥ IV, 42, 8.

Here he explains 'daurgah' by 'durgahasya putrah'. Elsewhere (V, 33, 8) Purukutsa is called Gairikṣit i. e. son of Girikṣit (?) I have doubt about these interpretations of Sāyaṇa.

I note the following for the chronological position of this Trasadasyu, who is a Ṛgvedic ṛṣi. Purukutsa is referred to in the *Ṛgveda* by Kutsa Āṅgirasa (I 112, 7) and Agastya (I, 174, 2). Trasadasyu is referred to by Vasiṣtha (VII, 19, 3), Sadhvaṁsa Kāṇva (VIII, 8 21), Sobhari Kāṇva (VIII, 19, 36), Syāvāṣva (VIII, 36, 7; VIII, 37, 7) and Paktha (VIII, 50, 10). Trāsadasyavas are referred to by Sobhari (VIII, 19, 32, VIII, 20, 2 and 8).

Lastly, Trasadasyu is a joint author of *RV*. V, 27 with Trayyāruṇa Traivṛṣṇa and As'vamedha the son of Bharata. Now Trayyāruna is the grand father of Hariṣcandra and is directly connected with Vis'vāmitra Gāthınah (Hr. I, 13) Bharata the father of Aśvamedha is also the father of Devavāta, the author of *RV* III, 23.

Thus Trasadasyu belongs to Rāma—period.

3. Ajamiḷha Sauhotra (IV, 43-44, jointly with Purumiḷha, which see) *R* or *PR*

4. Purumiḷha Sauhotra (IV, 43-44, jointly with Ajamiḷha Sauhotra.) *R* or *PR*.

In the Purāṇas Ajamiḷha and Purumiḷha are brothers and are named as the sons of Hastin. In one place Hastin is called the son of Suhotra. Ajamiḷha, according to the Purāṇas, is some seven steps higher than Divodāsa.

One Purumiḷha is said to have been a contemporary of Syāvāsva (Sāyaṇa on V, 61). There, Purumiḍha is called a brother of Taranta from whom Syāvāsva recieved gifts.

One Purumiḷha is referred to by Dirghatamā (I, 151, 2) and Agastya (I, 183, 5).

As Purumiḷha and Ajamiḷha are joint authors here, they are those who are put by the Purāṇas at the seventh step above Divodāsa. Therefore, in our lauguage both of them will belong to Pre-Rama period. However see Purumiḷha Āṅgirasa (VIII, 7).

N. B.—All the ṛṣis of this Maṇḍala except Ajamiḷha and Purumiḷha, who have composed two hymns, belong to Rāma-period and therefore 46 out of 48 hymns are composed during Rāma-period. Ajamiḷha and Purumiḷha are not far removed from Vāmadeva and they may even belong to Rāma-period. (See Purumiḷha Āṅgirasa).

MAṆḌALA V

In this Maṇḍala, I have put ṛṣis of the same family first and then others, thus:— Ātreyas 1—36 (+ 1 = 37); Āṅgirasas 37 — 38; others 39 — 49.

1. Atri Bhauma (V, 37 — 43; 76 — 77; 83 — 86. IX, 67, 10 — 12; 86, 41 — 45. X, 137,4) *R*

Anukramaṇī differentiates between two Atris—this Atri and Atri Sāmkhya the author of X, 143. *Purāṇas* put one Atri as the mānasa son of Svāyambhuva Manu. This Atri was the father of Soma, whose grandson the famons Pururavas was.

Next is this Atri Bhauma i. e. Atri the son of Bhūmi. This Atri refers to Kakṣivanta in V, 41,5 and therefore belongs to Rāma—period. He is also a joint author in IX, 67 and 86, with six other ṛṣis for which see Ch III. Note 2. In X. 86 he is joint author with Gṛtsamada, which makes him his contemporary. According to *Rāmāyaṇa* he had his Ashrama just on the outskirt of the Daṇḍakā forest and Rāma had stayed at his Ashrama for a night just before entering the Daṇḍakās. His wife was the famous Anasūyā. His position is thus fixed.

Sitā is called Bhaumī. Ṇaraka of Kāmarūpa is also called Bhauma. I have suggested elsewhere (see my *Puranic chronology* p. 225 ff) that this Naraka was the son of Janaka by a nurse named Bhūmi and therefore likely to be Sita's brother. Can this Atri be the son of the same Bhūmi ?

2. Budha Ātreya (V, 1 jointly with Gaviṣṭhira Ātreya) *R*

The auothor of X, 101 is called Budha Saumya i. e. the son of Soma. Therefore this Budha who is called Ātreya is distinct from Budha the son of Soma and father of Pururavas. This Budha Ātreya is a joint author with Gaviṣṭhira and as Gaviṣṭhira (which see) belongs to Rāma-period, this Budha also belongs to Rāma period.

One Budha is mentioned in *Rāmāyaṇa* as a contemporary of Marutta Āvikṣit, who belongs to Rāma-period. This Budha ruled in Bāhli country, was the son of Prajāpati Kardama and had a son named S'as'abindu. He later settled in Madhyadeṣa. (*Rām* VII, 87,3)

3. Gaviṣṭhira Ātreya (V, 1 jointly with Budha Ātreya.) *R*

In *Purānas* Gaviṣṭhira is called a son or a descendent of Dutta Ātreya. Dutta Ātreya was a contemporary of Sahasrārjuna Kārtavīrya, i. e. of Paraśurāma Bhārgava *AIHT* p. 229. Therefore Gaviṣṭhira belongs to Rāma-period.

It is likely if Budha and Gaviṣṭhira were brothers.

4. Kumāra Ātreya (V, 2 jointly with Vṛsa Jāna.) *R*

Sāyaṇa on V, 2, quoting from *S'āṭyāyana Brāhmaṇa* and *Tāṇḍya Brāhmaṇa* gives the following story.

There was a king Tryaruna Traivṛṣṇa Aikṣvāka. His Purohita was Vṛs'a Jāna. Once when Tryaruṇa was going out in a chariot, Vṛṣa drove the chariot. Kumāra who was playing on the road was killed by the chariot. So the question arose who was responsible for the death, the owner or the driver of the chariot. They referred the question to the 'Ikṣavākus' and their verdict was that the driver was responsible. So Vṛṣa, by Vṛṣa Sāma, revived Kumāra. In *Tāṇḍya* Vṛṣa is called Trasadasyu's Purohita.

All this means that Kumāra Ātreya was a contemporary of Vṛṣa Jāna, Trayyāruṇa and Trasadasyu. In the Sūkta (V. 2,7) S'unahśepa is referred to.

Thus Kumāra Ātreya belonged to Rāma-period.

5. Vasuśruta Ātreya (V, 3-6) *PRP.*[1]
6. Iṣa Ātreya (V, 7-8) *PRP.*
7. Gaya Ātreya (V, 9-10) *PRP.*
8. Sutambhara Ātreya (V, 11–14) *PRP.*

He refers to Aṅgiras in V, 12,6.

9. Puru Ātreya (V, 16-17) *PRP*
10. Dvita Ātreya (Mṛktavāhā (V, 18) *PRP.*
11. Vavri Ātreya (V, 19) *PRP.*
12. Prayasvat Ātreya (V, 20) *PRP.*
13. Sasa Ātreya (V, 21) *PRP.*
14. Visvasāmā Ātreya (V, 22) *PRP.*

14a Dyumna Viśvacarṣani Ātreya (V, 23) *PRP.*

15. Vasuyū Ātreya (V, 25, 26) *PRP.*
16. Viśvavārā Ātreyi (V, 28) *PRP.*
17. Babhru Ātreya. (V. 30) *R*

He refers to Namuci (V, 30, 8) and Ṛṇañcaya (V, 30, 12–14). Aitareya Brāhmaṇa calls him Babhru Daivavṛdha and makes him a contemporary of Somaka the son of Sahadeva. Sahadeva was the uncle of Sudās Paijavana. Ṛnañcaya made him his priest (Brd, V, 33)

18. Avasyu Ātreya (V, 31 and 75) *R*

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[1] These are the descendents of Atri. I have placed them in PRP, but some of these may belong to R also. None of these belongs to PR.

He refers to Kutsa and S'uṣṇa (V, 31, 7-9).

19. Gātu Atreya (V, 32) *R*

He, too, refers to Suṣna (V, 32, 4)

20. Sadāpṛṇa Ātreya (V, 45) *R*

Refers to Saramā and Aṅgirāḥ. Saramā lived in the days of Ayāsya (See Saramā) who belongs to Rāma-period.

21. Pratikṣatra Ātreya (V, 46). *PRP*

22. Pratiratha Ātreya (V, 47) *PRP*

23. Pratibhānu Ātreya (V, 48) *PRP*

24. Pratiprabha Ātreya (V. 49) *PRP*

25. Svastyātreyāh (V. 50-51) *R*

According to the *Purāṇas* (*AIHT* p 229) they are the sons of Prabhākara Ātreya. This Prabhākara had married ten daughters of a king named Bhadrās'va or Rudrās'va, who was two steps above Matināra.

26. S'yāvāśva Ātreya (V, 52-61; 81-82; VIII, 35-38; IX, 32) *R*

Sāyaṇa (on V, 52) and *Bṛhaddevatā* give details of S'yāvās'va's life. The story narrates how Syāvās'va was attracted by the daughter of king Rathaviti Dārbhya, how he practised penance, how he met the king Taranta, his wife S'as'iyasī and brother Purumiḷha and how he ultimately married Rathavīti's daughter.

S'yāvāśva refers to Sudās (V, 53, 2,) Trasadasyu (VIII, 36, 7) and Purumiḷha (V, 61, 7.) This Purumiḷha was his contemporary.

In the *Purāṇas* Syāvāsva is called a son or a descendent of Dutta Atreya and Dutta Atreya was a contemporary of Haihaya Sahasrārjuna.

Thus Syāvāṣva belongs to Rāma-period.

27. Arcanānā Ātreya (V, 53, 64; VIII, 42) R

Arcanānā is the father of S'yāvās'va (See Sāyaṇa on V, 52).

28. S'rutavit Ātreya (V, 62) PRP

29. Rātahavya Atreya (V, 65, 66) PRP

30. Yajata Ātreya (V, 67; 68) PRP

31. Urucakri Ātreya (V, 69: 70) PRP

32. Bāhuvṛkta Ātreya (V, 44, 12; 71; 72) PRP

33. Paura Atreya (V, 73; 74) PRP

34. Saptavadhri Atreya (V, 78) *R*

He was made a priest seven times by As'vamedha Bhārata (which see) (Brd V, 83)

35. Satyas'ravā Atreya (V, 79, 80) PRP

36. Evayāmarut Ātreya (V, 87) PRP

37. Dharuṇa Āṅgirasa (V, 15) PRP

38. Prabhuvasu Āṅgirasa (V, 35; 36. IX, 35-36) PRP

39. As'vamedha Bhārata (V, 27, jointly with Tryaruṇa and Trasadasyu.) *R*

See Devavāta Bhārata,

40. Gaurivīti S'āktya (V, 29; IX, 108-1-2.) *R*

He is the grandson of Vasiṣṭha and the son of S'akti Vāsiṣṭha.

41. Vṛṣa Jāna (V, 2 jointly with Kumāra Atreya) R

See Kumāra Atreya.

Trasadasyu Paurukutsya (see Maṇḍala Four, ṛṣi No. 2.) R

42. Tryaruṇa Traivṛṣna (V, 27 jointly with Trasadasyu. IX, 110) R

His name is also spelt as Trayyāruṇa. In the *Purāṇas* his son is called Satyavrata and Triśaṅku. (*Hr* I, 11–12) *Purāṇas* give a story describing how for an offence Satyavrata was banished by his father, how he lived with the Cāṇḍālas, how he maintained the family of Viśvāmitra, how later he got the throne and how Viśvāmitra sent him to 'Svarga.'

He was a contemporary of Trasadasyu and is thus at Rāma-period.

43. Bandhu Gaupāyana or Laupāyana (V, 24; X, 57–60 jointly with Subandhu, Śrutabandhu and Viśvābandhu.) R

They are called Gaupāyanas or Laupāyanas.

Sāyaṇa quotes from *Śāṭyāyana Brāhmaṇa* thus (on X, 57, 1).

"असमातिं राथप्रोष्ठं गौपायना अभ्यगमंस्ते खाण्डवे सत्रमासताथ हासमातौ राथप्रौष्ठे किलाताकुली ऊषतुरसुरमायौ तं ह स्मानग्नौ निधायौदनं पचतोऽग्नौ मासमथासुरान्नं दध्वैक्ष्वाकवः परावभुवुः । तमसमातिं गौपायनानामाहुतयोऽभ्यतपन् सोऽब्रवीदिमौ किलाताकुली इमा वै मा गौपायनानामाहुतयोऽभितपन्तीति तावब्रूतां तस्य वा आवामेव भिषजौ स्व आवां प्रायश्चित्तं वां तथा करिष्यावो यथा न्वेता नाभितपन्तीति । तौ परेत्य सुबन्धोर्गौपायनस्य स्वपतः प्रमत्तस्यासुमाहृत्यान्तः परिधि न्यधत्ताम् इत्यादि.

That is, these were the priests of Asamāti the son of Rathaprauṣtha. This king also made Kilāta and Akuli as his priests. They killed one of these four. The other three recited this Sūkta (X, 57) then.

In X, 55, 6 and X, 57, 7 they refer to Bṛhaduktha. Bṛhadukta (which see) was the son of Vāmadeva.

Therefore, these four belong to Rāma-period.

In X, 60, Agastyasvasā is said to be the author of 6th ṛcā, and Anukramani says that this sister of Agastya was the mother of these four.

44. Subandhu Gaupāyana or Laupāyana see Bandhu Gāupāyana. *R*

45. Srutabandhu Gaupāyana or Laupāpa see Bandhu Gaupāyana. *R*

46. Vasu (or Visva) bandhu Gaupāyana or Laupāyana see Bandhu Gaupāyana. *R*

47. Saṁvaraṇa Prājāpatya (V, 33, 34). *R*

He refers to Trasadasyu (V, 33, 8), and Vidatha (V, 33-9).

Vidatha was the son of Bharadvāja. Thus he belongs to Rāma-period,

48. Avatsāra Kāsyapa (V, 44) *R*

Purāṇas call him son of Kasyapa. He is, according to the Purānas brother of Arundhati who was married to Vasiṣṭha.

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BVBSSMV VI 1.3 31

N. B. Out 49 (+ 1 already mentioned under IV Maṇḍala = 50) ṛṣis of this Maṇḍala 22 belong to Rāma-period and 28 to post–Rāma-qeriod.[1] Thus out of 87 hymns, 42 belong to Rāma–period and 45 to post-Rāma period.

MAṆḌALA VI

1. Bharadvāja Bārhaspatya (II, 1–14. 16–30; 37-43; 53–74; 15 (or by Vitahavya Āngirasa) IX; 67, 1--3) *R*

This Bharadvāja is the son of Bṛhaspati about whom we have already talked much. He was a contemporary of Divodāsa and Daśaratha. He has composed 58 out of 75 hymns of this Maṇḍala.

He refers to Divodāsa (VI, 16, 5; 16, 9; 18, 13; 26, 5;) Sambara (VI, 18, 8), Ṛjiśvā his own grandson (VI, 20, 7), Purukutsa (VI, 20, 10), Dabhiti (VI, 20, 13), and others.

He belongs to Rāma-period.

2. Garga Bhāradvaja (VI, 4) *R*

According to *Anukramani* and the *Purāṇas* (*AIHT* p, 222) he is the son of Bharadvaja Bārnaspatya.

3. Pāyu Bhāradvaja (VI, 75; IX, 87) R

He is the son of Bharddvāja (*AIHT* p. 222) *Bṛhaddevatā* (V, 126) records how, when Abhyāvarti Cāyamāna and Prastoka Sārñjaya were defeated by the Vāraśikhas. Bharadvāja asked his son Pāyu to sacrifice for them.

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[1] Several of these are likely to belong to Rāma-period.

4, Ṛjiśvā Vaidathina (VI, 49–52; IX, 98; 108, 6–7.) R.

Vidatha the son of Bharadvāja succeeded Bharata Dauṣvanti. Ṛjiśvā was the son of this Vidatha. Thus he was Bharadvāja's grandson.

5. S'aṁyu Bārhaspatya (VI, 44-48) R

He was the son of Bṛhaspati and brother of Bharadvāja. (*AIHT* p. 222).

6. Suhotra Bhāradvāja (VI, 31; 32) R

He was Bharadvāja's son, (*AIHT*, p. 222). He refers to Divodāsa, S'ambara and Bharadvāja in VI, 31, 4. He also refers to Kutsa and S'uṣṇa (VI, 31, 3).

7. S'unahotra Bhāradvāja (VI, 33. 34) R

He was Bharadvāja's son (*AIHT*. p. 222) and the father of Gṛtsamada.

8. Nara Bhāradvāja (VI. 35, 36) R

He was Bharadvāja's son and refers to him in VI, 35, 4,

9. Vitahavya Āṅgirasa (VI, 15 or Bharadvāja Barhāspatya) R

We know of Haihaya Vītahavya who became a Bhargāva (*AIHT* p. 201; *CAI* p. 26-7). But this Vītahotra is called Āṅgirasa

However in VI, 15. 3 Agni is requested to give happiness to Vitahavya and Bharadvaja both. And in (VI, 15, 2) Bhrgus are mentioned in connection with Vitahavya. It is therefore, very likely that Haihaya Vītahavya is meant here.

Therefore, he belongs to Rāma-period.

N. B. All the ṛṣis (9) and all the hymns (75) belong to Rāma-period.

MAṆḌALA VII

1. Vasiṣṭha Maitrāvaruṇa (VII, 1–32; 33, 1-9; 34-104. IX, 67, 19-21; 90; 97, 1-3.) *R*

Like Viśvāmitra Vasiṣṭha is a well-known ṛṣi. He is connected with Daśaratha, Rāma and many other kings. In *Aitareya Brāhmaṇa* it is said that he was a priest along with Viśvāmitra, Ayāsya and Jamadagni at the sacrifice of Hariścandra. (33, 4 p. 896)

In the *Ṛgveda* he is the author of 102 out of 104 hymns of this Maṇḍala. He refers to Sudās Paijavana in VII, 18, 23, Dāsarājna battle in VII, 33, 3; 33, 5; 83, 8, Jamadagni in VII, 97, 3, Divodāsa in VII, 18, 25. Parāśara mentioned in VII, 18, 21 is his grandson.

He belongs to Rāma–period.

2. Śakti Vāsiṣṭha (VII, 32, 26-27; IX, 97, 19-21; 108, 3, 14-16.) R

According to *Purāṇas* and other sources he was the son of Vasiṣṭha.

3. Vasiṣṭhaputrāh (VII 33, 10-14 jointly with Vasiṣṭha) R

This refers to the sons of Vasiṣṭha.

4. Kumāra Āgneya (VII, 101–102) or Vasiṣṭha. Doubtful.

N. B. Three ṛṣis and all the hymns (104) belong to Rāma–period. One ṛṣi is doubtful.

MAṆḌALA VIII

In this Maṇḍala, I have put ṛṣis of the same family first and then others, thus:– Kāṇvas 1-32; Āṅgirasas 33-47; Ātreyas 48-49 and others 50-71.

1. Medhātithi Kāṇva (I, 12-23; VIII, 1, 3–29; 2, 1-42; 32. IX, 2; 41; 42; 43.) R

Refer to Ghora Āṅgirasa and Kaṇva Ghaura. Medhātithi was the son of this Kaṇva (*AIHT* p. 225). He refers to Sudās in VIII, 12,5.

2. Medhyātithi Kaṇva (VIII, 1, 3-29; 3; and 33. IX, 41-43) R

Brother of Medhātithi (*AIHT* p. 225 ff)

3. Devātithi Kāṇva (VIII, 4) R

Brother of Medhātithi (*CAI* 62)

4. Brahmātithi Kāṇva (VIII, 5) *R*

Son of Kaṇva Ghaura and brother of Medhātithi (*CAI* p. 62).

5. Vatsa Kāṇva (VIII, 6; 11.) *R*

Probably a son of Kaṇva Ghora. He refers to Pajra (VII, 6,47) who is the same as Dīrghatmā the father of Kakṣivanta. Pargiter (*AIHT*, p. 223) considers him to be distinct from Kakṣivanta Dairghatamas because he did not know about the contemporaneity of Duṣyanta and Divodāsa, although he puts Pajra after Dīrghatamas.

In any case Vatsa who refers to Pajra belongs to Rāma period.

6. Punarvatsa Kāṇva (VIII, 7) *R*

He refers to Kaṇva (VIII, 7, 18), Kāṇvas (VIII, 7, 19 and 32).

7. Sadhvaṁsa Kāṇva (VIII, 8) *R*

He calls himself putrah Kaṇvasya in VIII. 8, 4 and 8. He refers to Priyamedhas (VIII, 8, 17), Kaṇva and Medhātithi (VIII, 8, 20) and to Trasadasyu (VIII, 8. 21).

8. Śaśakarṇa Kāṇva (VIII, 9) *R*

According to Sāyaṇa (VIII, 9) he is the same as Vatsa Kāṇva.

He calls himself Vatsa in VIII, 9, 6 etc.

He refers to Kakṣivān, Vyaśva, Dirghatamā and Vainya in VIII, 9, 10.

9. Pragātha Kāṇva (VIII, 1, 1-2; 10; 48; 62-65). *R*

As is mentioned under Ghora Aṅgirasa, he is the son of Ghora and brother of Kaṇva Ghora, but being adopted by his brother Kaṇva became Kāṇva. (See Sāyaṇa on VIII, 1).

10 Parvata Kāṇva (VIII, 12; IX, 104; 105 jointly with Nārada Kāṇva) *R*

He seems to be the son of Kaṇva. But in the *Purāṇas* he and Nārada are called the sons of Kaṣyapa. It is likely that Kaṇva Ghora had become a Kāṣyapa (*CAI* 62). *Anukramaṇi* calls them Kāṣyapas in IX, 104 and 105. (See Kaṇva Ghaura)

According to the *Purāṇas* Nārada the brother or uncle of Parvata gave his sister Arundhati to

Vasiṣṭha in marriage. Arundhati is well-known as the wife of Vasiṣṭha Maitrāvaruṇa.

11. Nārada Kāṇva (VIII, 13; IX, 104; 105 jointly with Parvata Kāṇva) *R*

See Parvata Kāṇva.

12. Goṣūkti Kāṇva (VIII, 14; 15 jointly with Aśvasūkti Kāṇva.) *R*

He refers to Namuci (VIII, 14,13), Āṅgiras (VIII 54, 8,). As Namuci was a contemporary of Ṛṇañcaya (which see), this author belongs to Rāma-period.

13. Aśvasūkti Kāṇva (VIII, 14, 15, jointly with Gośukti Kaṇva.) *R*

See Goṣūkti, who is evidently the brother of this ṛṣi.

14. Irimbiṭhi Kāṇva (VIII, 16-18) PRP

15. Sobhari Kāṇva (VIII, 19-22; 103) *R*

He refers to Trasadasyu in VIII, 19, 36 and says that Trasadasyu gave him fifty wives अदान्मे पौरुकुत्स्यः पञ्चाशतं त्रसदस्युर्वधूनाम् ।

16. Nipātithi Kāṇva (VIII, 34, 1-15;) jointly with Sahasram Vasurociṣah Āṅgirasa) *R*

Brother of Medhātithi (*CAI* p. 62) He refers to Kaṇvas (VIII, 34,1; 4)

17. Nābhāka Kāṇva (VIII, 39-42) *R*

He refers to *S*uṣṇa in VIII, 40, 10-11 and seems to refer to Māndhātā (VIII, 39,8; 40,12).

18. Triśoka Kāṇva (VIII, 45) PRP

He refers to Turvaṣa, Yadu (45,27)

19. Praskaṇva Kāṇva (I, 44-50; VIII,49; IX, 95)*R*

He refers to Nīpātithi (VIII, 49, 1), Priyamedha (I, 45, 3–4), Sudās (I, 47,6) and to Ṛjiśvā (VIII,49,10).

20. Puṣṭigu Kāṇva (VIII,50) PRP

21. Sṛṣṭigu Kāṇva (VIII, 51) PRP

22. Āyu Kāṇva (VIII, 52) *PRP*

23. Medhya Kāṇva (VIII, 53; 57; 58) *R*

He refers to Kutsa and Atithigva in VIII, 53, 2.

24. Mātariśvā Kāṇva (VIII, 54) *R*

He refers to Saṁvarta and Kṛṣa in VIII, 54, 2 and to Praskaṇva in 54, 8. Saṁvarta is naturally Bṛhaspati's brother and Bharadvāja's uncle.

25. Kṛṣa Kāṇva (VIII, 55) *R*

Mātariśvā Kāṇva evidently refers to this Kṛṣa (VIII, 54, 2) and thus he belongs to Rāma–period.

26. Pṛṣadhra Kāṇva (VIII, 56) *R*

According to Pargiter (*AIHT* p. 169), he was a contemporary of Dasyave-vṛka (VIII, 56, 2). This Dasyave–vṛka, according to Pargiter was the son of one Pūtakrata (VIII, 56, 2 and 4). This Pūtakrata, according to him was the son of Aśvamedha and a contemporary of Indrota son of Divodāsa (VIII, 68, 15-16-17).

27. Suparṇa Kāṇva (VIII, 59) *PRP*

28. Bharga Prāgātha (VIII, 60, 61) *R*

Son of Prāgātha Kāṇva.

29. Kali Prāgātha (VIII, 66) *R*

Son of Pragāthā Kāṇva.

30. Haryata Prāgātha (VIII, 72) R

Son of Pragātha Kāṇva.

31. Kurusuti Kāṇva (VIII, 76-78) *PRP*

32. Kusīdin Kāṇva (VIII, 81-83) *PRP*

33. Priyamedha Āṅgirasa (VIII, 2, 1-40; 68; 69; 87; IX, 28) *R*

He is a joint author of VIII, 2 with Brahmātithi. Sons of this Priyamedha acted as priests of Aṅga the son of Bali (*CAI* p. 69) who had patronised Dirghatamas. Priyamedha refers to Indrota the son Divodasa (VIII, 68, 15 and 17).

34. Sahasram Vasurociṣah Āṅgirasa (VIII, 34, 16-18 jointly with Nipatithi) *R*

35. Virūpa Āṅgirasa (VIII, 43; 44; 75) R

Pargiter mentions one Virūpa as one of the successors of Nābhāga, the son of Manu according to *Vy* 88. 5 ff; *Mt* 12. 20 ff. In X Maṇḍala there are hymns by the sons of Virūpa. One of them Śataprabhedana refers to Dabhīti, Dhuni and Cumuri (X, 113).

36. Puruhanmā Āṅgirasa (VIII, 70) *PRP*

37. Suditi Āṅgirasa (VIII. 71 jointly with Purumilha Āṅgirasa, which see) R

38. Purumiḷha Āṅgirasa (VIII, 71 jointly with Suditi Āṅgirasa) *R*

This Purumiḷha is called Āṅgirasa. The joint authors of IV, 43-44 Ajamiḷha and Purumiḷha are called the sons of Suhotra. One Suhotra Āṅgirasa is the author of VI, 31-32 and is the brother of Śunahotra Āṅgirasa, the father of Gṛtsamada. If this Suhotra Āṅgirasa had the sons named Ajamiḷha and Purumiḷha, they can be called Sauhotra.

Thus Ajamiḷha and Purumiḷha the authors of IV, 43-44 and Purumiḷha the author of this hymn may be the sons of this Suhotra. Then they belong to Rāma-period,

39. Kṛṣna Āṅgirasa (VIII, 85-87) *R*

According to *Anukramani* the author of 85 may be Kṛṣna or his son Viśvaka. The hymn has a refrain ता वां विश्वको हवते. in 1, 2, 3. Similarly for 86, according to the *Anukramani* the author is either Dyumnika Vāsiṣtha or Kṛṣna or Priyamedha. Word Dyumni occurs in 86, 1. 86. 3 clearly says 'Priyamedha invokes'.

40 Viśvaka Kārṣṇi (VIII, 86) *R*. See Kṛṣna Āṅgirasa.

41. Nṛmedha Āṅgirasa (VIII, 89; 90; 98; 99, IX, 27; 29 jointly of all these with Puraṣamedha Āṅgirasa) *R*

He refers to Śambara in VIII, 99, 5, and is therefore at Rāma-period.

It is likely that these two and Priyamedha were brothers.

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New Delhi-1.

42. Puruṣamedha Āṅgirasa (VIII, 89; 90; 98: 99: IX, 27; 29 jointly of all these with Nṛmedha Āṅgirasa, which, see.) *R*

43. Srutakakṣa Āṅgirasa (VIII, 92) PRP

44. Sukakṣa Āṅgirasa (VIII, 92, 93) PRP

45. Bindu Āṅgirasa (VIII, 94; IX, 30) PRP

Anukramaṇi says that the author of VIII, 94 may be Pūtadakṣa Āṅgirasa. In VIII, 94 author is often referred to as Pūtadakṣa

46. Pūtadakṣa Aṅgirasa (VIII, 94) PRP

47. Tiraści Āṅgirasa (VIII, 95, 96) R

He refers to Śuṣṇa in VIII, 96, 15)

48. Gopavana Ātreya (VIII, 73, 74) *R*

He refers to a king Srutarvā, the son of Ṛkṣa (VIII, 74, 4 and 13). He was a contemporary of Vadhryaśva, the father of Divodāsa. Accordiug to *Mahābhārata* (III, 98) Agastya went for gifts to Vradhnāśva (=Vadhryaśva=Divodāsa's father), Trasadasyu Paurukutsa and the king Srutarvan. (*CAI* p. 155).

45. Apālā Ātreyi (VIII, 91) R

She is called the daughter of Atri (Brd).

50, Āsaṅga Plāyogi (VIII, 1, 30-33) R

He was a contemporary of Medhātithi and Pragātha Kāṇva, which see.

51. Śaśvati (VIII, 1, 34) R

She is the wife of Āsaṅga Plāyogi, which see.

52. Viśvamanā Vyaśvaputra (VIII, 23-26) *PRP*

He refers to Uśanā Kāvya (VIII, 23, 1)

53. Manu Vaivasvata (VIII, 27–31) *PR*

He is the father of Īkṣvāku and founder of the Solar dynasty.

54. Kaśyapa Mārica (I, 99; VIII, 29; IX, 64; 67, 4-6; 91: 92; 113; 1 4. X, 137, 2) *PR*

According to *Purāṇas* he is the father of Vivasvat, the father of Manu.

55. Vaṣa Āśvya (VIII, 46) *PRP*

56. Trita Āptya (I, 105; VIII, 47; IX, 33; 34; 102; X, 1-7) *PR*

According to *Anukramaṇī* the author of I, 105 is either Trita or Kutsa Āṅgirasa. The sūkta refers to Trita as the author.

57. Matsya Sāmmada (VIII, 67 or Mānya Maitrāvaruna, which see) *D*

58. Mānya Maitrāvaruṇa (VIII, 67 or Matsya Sāwmada) *R*

Agastya is called Mānya i. e. the son of Māna and also Maitrāvaruṇa. Can he be this ṛṣi?

59. Saptavadhri (V, 78; VIII, 73) *R* See V, 78

60. Kṛtnu Bhārgava (VIII, 79) *PRP*

61. Ekadyu Nodhā (VIII, 80) R

He is the son of Nodhā Gautama, which see.

62. Uśanā Kāvya (VIII, 84; IX, 87; 88; 89) PR

Purāṇas call him the same as Śukrācārya the famous priest of the Daityas.

63. Dyumnika Vāsiṣtha (VIII, 87) *PRP*

64. Nodhā Gautama (I, 58–64; VIII, 88; IX; 93). *R*

He refers to Śambara (I, 59, 6), Purukutsa (I, 63, 7) and Ṣudās (I, 63, 7).

65. Dyutāna Māruta (VIII, 96) *PRP*

According to the *Anukramani* the author is either this or Tiraści Āṅgirasa.

66. Rebha Kāśyapa (VIII, 97) *R*

Pargiter says that he was the brother of Nidhruvi Kāṣyapa, which see.

67. Nema Bhārgava (VIII, 100, 1–3, 6–12) *PRP*

68. Jamadagni Bhārgava (III, 62, 16-18; VIII, 101; IX, 62; 65; 67, 6–8: X, 167) *R* Father of Paraśurāma.

69. Prayoga Bhārgava (VIII, 102) *PRP*

70. Pāvakāgni Bārhaspatya (VIII, 102; X, 140) *D*

He may be the son of Bṛhaspati, but the name looks doubtful. He is also named as Yaviṣṭha Sahasah Putrah.

71. Gṛhapati Sahasah Putrah (VIII, 102) *D*

Śyāvāśva Atreya (VIII, 35-38) *R*

Arcanānā Atreya (VIII, 42) *R*

Out of 71 + 2 = 73 ṛṣis, 4 belong to Pre-Rāma period, 46 to Rāma-period. 20 to Post-Rāma period and 3 are doubtful. Out of 103 hymns 8 belong to

Pre–Rāma period, 68 to Rāma–period and 27 to Post–Rama period.

MAṆḌALA IX

Order is thus; Āṅgirasas 1-16; Vaisvāmitras 17-19; Āgas—tyas 20-21; Kāsyapas 22-26; Vāsiṣṭhas 27-35; others 36-56.

1. Hiraṇyastūpa Āṅgirasa (I, 31-35; IX, 4; 69) *R*

He refers to Aṅgiras (I, 31, etc), Pururavas (I, 31, 4.), Kutsa (I, 33, 14). As he refers to Kutsa he belongs to Rāma–period.

2. Gotama Rāhugana (I, 74-93; IX, 31; 67, 7-9; 107) *R*

The author of IX, 37-38 is Rahūgaṇa Āṅgirasa. He is a joint author of IX, 107 with the other six ṛṣis Bhardvāja, Kās'yapa Atri Bhauma. Vis'vāmitra Jamadagni and Vasiṣṭha. He should, therefore, be at Rāma-period, See ch III, Note 2. According to Sat. Br (Vedic Index I, 436) Gotama Rāhugaṇa was the priest of one Māthava Videgha.

3. Rahūgaṇa Āṅgirasa (IX. 37–38) *R*

He seems to be the father of Gotama Rāhugaṇa.

4. Bṛhanmati Āṅgirasa (IX, 39-40;) *PRP*,

5. Ayāsya Āṅgirasa (IX, 44, 46; 67; X, 67, 68) *R*

In *Aitareya Brāhmaṇa* (33, 4) it is noted that Ayāsya acted as one of the priests at Haris'chandra's sacrifice. तस्य ह विश्वामित्रो होतासीज्जमदग्निरध्वर्युर्वसिष्ठो ब्रह्मायास्य उद्गाता.

6. Ucathya Āṅgirasa (IX, 50-52) *R*

He is the father of Dirghatamā. As noted under Māndhātā, Ucathya was his Purohita.

7. Amihayu Āṅgirasa (IX, 61) *R*

He refers to Divodāsa and Sambara (IX, 61, 2).

8. Harimanta Āṅgirasa (IX, 72) *PRP*

9. Pavitra Āṅgirasa (IX, 73: 83) *PRP*

10. Vasu Bhāradvāja (IX, 80-82) *PRP*

11. Kaṇva Ghaura (I, 36–43; IX, 94) *R*

He is the son of Ghora Āṅgirasa (see Ghora and Pragātha). It is this Kaṇva who seems to have adopted Kāsyapa Gotra and thus he would be called Kāsyapa also. Parvata and Nārada are two ṛṣis (VIII, 12 and 13; IX, 104; 105). Sāyaṇa calls them 'Kānvau', but Kātyāyana under IX, 104 calls them 'Kāsyapau'. This would mean that their father was known as Kaṇva as well as Kāśyapa. Purāṇas also call Parvata and Nārada to be of Kāsyapa Gotra[1].

This Kaṇva is likely to be that Kaṇva in whose Ashrama Sakuntalā was brought up. Genealogies support this.[2] Kaṇva, being Ghora's son, was a nephew of Bṛhaspati, whose son was Bharadvāja. Bharadvāja was a contemporary of Duṣyanta. Again, Bharadvāja's patron was Divodāsa, whose mother's name was Menakā. She could have been the mother of Sakuntalā also. So Sakuntalā can be a younger contemporary of Kaṇva.

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1. See Vy, 70, 80
2. Pradhan has already suggested this, (CAI, 62) though he has given no grounds for it.

Now, in the play *Sākuntala*, the king Duṣyanta in a speech addressed to Kaśyapa Marica (in VII Act) says Kaṇva is 'Yuṣmatsagotra' i. e. belonging to your Gotra. This preserves the tradition that Kaṇva belonged to Kāsyapa Gotra.[1] That would mean that Kaṇva, though originally an Āṅgirasa, had later, become a Kāsyapa. Such changes of Gotra are known to us as in the case of Gṛtsamada and others, Thus Kaṇva originally was an Āṅgirasa. His sons (and their descendents) born before he took to Kāśyapa Gotra would be called Kāṇvas and those sons (and their descendents) born after he became Kāsyapa would be called Kāsyapas.

12. Kusta Āṅgirasa (I, 44-48; 101-5; IX, 97, 45-58) *R*

He refers, amongst others to Sambara (I, 54, 8; I, 101, 2; 103, 8) to Kuyava (I, 103, 8; 104, 3), to Trasadasyu (I, 112, 14) to Kakṣivanta (I, 112, 11), and to Kutsa Ārjuneya (I, 112, 23).

13. Uru Āṅgirasa (IX, 108, 4-5) *R*

Joint auother with Sakti Vāsiṣṭha, Gaurivīti Sāktya and others and therefore at Rāma-period.

14. Ūrdhvasadmā Āṅgirasa (IX, 108, 8-9) R

Joint auother with Sakti Vāsiṣṭha, Gaurivīti Saktya and others.

15. Kṛtayaśāh Āṅgirasa (IX, 108, 10-11)R

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[1] In Mbh, Sakuntalopākhyāna, this Kaṇva is once called Kāsyapa. (I, 73, 22.23), In Sakuntala in IV act Kaṇva is througnout called Kaṣyapa,

Joint author with S'akti Vāsiṣṭha, Gaurivīti S'āktya and others.

16. S'is'u Āṅgirasa (IX, 112) *PRP*

17. Madhucchandāḥ Vaiśvāmitra (I, 1-10; IX, 1) *R*

He is the son of Viśvāmitra.

18. Sunahśepa Ājigarta (I, 25-30: IX, 3) R

He was the son of Ajigarta and then adopted by Viśvamitra (Ai Br. 33)

19. Reṇu Vaiśvāmitra (IX, 70; X, 89) *R*

One of the sons of Vis'vāmitra.

20. Dṛḷhacyut Āgastya (IX, 25) R

He was the son of Agastya according to the Purāṇas (*AIHT* 239)

21. Idhmavāha Dārḷhacyut (IX, 26.) R

He is also spelt as Iddhavāhā. He is the son of Dṛḷhacyut and grandson of Agastya (*AIHT* 239).

22. Asita Kās'yapa (IX, 5-7; 8-24, jointly with Devala Kāṣyapa) *Mbh.*

According to Purāṇas (*AIHT* 223) he was a son or a descendent of Kas'yapa or Kāśyapa. Devala was his son. Both Pargiter and Pradhan consider Dhaumya of the Mahābhārata as the brother of this Asita. Pradhāna puts Asita and Devala to be later than Vak Āmbhṛṇī (*CAI* p. 162) and at Mbh-period.

23. Devala Kās'yapa (IX, 5-7; 8-25, jointly with Asita Kāśyapa, which see) *Mbh*

24. Avatsāra Kāśyapa (IX, 53-60) *R*

According to Purāṇas (*CAI* p 90; Vy 70, 80) he was the brother of Arundhatī, the wife of Vasiṣṭha and therefore belongs to Rāma-period.

25. Nidhruvi Kāśyapa (IX, 63) PRP

He was later than Vāk Āmbhṛṇī (*CAI* p. 162)

26. Rebhasunū i. e. two sons of Rebha (IX, 99, 100) R See Rebha.

27. Indrapramiti Vāsiṣṭha (IX, 97, 4-6) R

Purānas say (*AIHT*, 214) he was the son of Vasiṣṭha. In the hymn he is a joint author with S'akti, Gaurīvīti and others.

28. Vṛṣagaṇa Vāsiṣṭha (IX, 97, 7-9 R

Joint author with S'akti, Gaurīviti and others.

29. Manyu Vasiṣṭha (IX, 97, 10-12) R

Joint author with S'akti, Gaurīviti and others.

30. Upamanyu Vāsiṣṭha (IX, 97, 13-17) R

Joint author with S'akti, Gaurīvīti and others.

31. Vyāghrapād Vāsiṣṭha (IX, 97, 16-18) R

Joint author with S'akti, Gaurīviti and others.

32. Karṇaśrut Vāsiṣṭha (IX, 97, 22-24) R

Joint author with S'akti, Gaurīviti and others.

33. Mṛḷika Vāsiṣṭha (IX, 95, 25-25) R

Joint author with S'akti, Gaurīviti and others.

34. Vasukra Vāsiṣṭha (IX, 95, 28-30) R

Joint author with S'akti, Gaurīviti and others.

35. Parāsara Sāktya (I, 65-73; XI, 97, 31-44) R

Son of Sakti and grandson of Vasiṣṭha (AIHT, p. 212-3). Joint author with Sakti, Gaurīviti and others (9).

36. Kavi Bhārgava (IX, 47-49; 75-79) PR

37. Bhṛgu Vāruni (IX, 65) PR

38. Vaikhānasāh (IX, 66) R

Vamru Vaikhānasa the author of X, 99 refers to Kutsa and Suṣṇa in X, 99, 9 and to Ṛjisvā Ausija in X, 99 11.

39. Vatsapri Bhālandana (IX, 68; X, 45-46) PR

He refers to Bhṛgavah (X, 46, 2). Purāṇas put Bhalandana as a grandson of Manu Vaivasvata and as a son Nābhāga.

40. Kakṣīvān Dairghatamasa (Ausija) (I, 116-125; 126, 1-5; IX, 74) R

He is the son of Dīrghatamā by the maid servant (named Usij) of Sudeṣṇā the queen of king Bali.

41. Vena Bhārgava (IX, 85) PRP

42. Akṛṣṭā Māṣā (IX, 86, 1-10; 31-40) D

Joint with Atri Bhauma and Gṛtsamada. Therefore this hymn is at Rāma-period, but this cannot be the name of the ṛṣi.

43. Sikatā Nivāvarī (IX, 86, 11-20) D

Joint with Atri Bhauma and Gṛtsamada. Therefore at Rāma-pereod.

44. Ajāh Pṛṣniyah (IX, 86, 21-30) D

Joint with Atri Bhauma and Gṛtsamada. Therefore at Rāma-period.

45. Pratardana Daivodāsi (IX, 96; 179, 2) R

He is the son of Divodāsa. He came to greet Rāma on the occasion of his coronation. (Ram, VII 38, 15). He was the king of Kaśi.

46. Ambariiṣa Vārṣāgira: (I. 100; IX, 98) R

Of I, 100 he is a joint author with Ṛjrāśva, Sahadeva, Bhayamāna, Surādhas who are called the sons of Vṛsāgira. Of IX, 98 he is a joint author with Ṛjiśvā Bharadvāja.

47. Yayāti Nāhuṣa (IX, 101 jointly with Andhigu Syāvaśvi, Nahuṣa Mānava, Manu Sāmvaraṇa and Prajāpati Vaiśvāmitra or Vācya) R

48. Nahuṣa Mānava (IX, 101, jointly with Yayāti Nahusa (which see) and others) R

49. Manu Sāṁvaraṇa (IX, 101, jointly with Nahuṣa (which see) and others).

50. Andhigu Syāvāśvi (IX. 101, 1-3 jointly with Yayāti Nāhuṣa and others) R

He is the son of Syāvāsva Ātreya (which see) and thus belongs to Rāma-period.

51. Dvita Āptya (IX, 103) D

52. Agni Cākṣuṣa (IX, 106, 1-3; 10-15)

Apparently the son of Cakṣu Mānāva.

53. Cakṣu Mānava (IX, 106, 4-6)

Apparently the son of Manu Āpsava.

54. Manu Āpsava (IX, 106, 7-9)

55. Ṛṇañcaya (rājarṣi) (IX, 108, 12–13 jointly with Gaurīviti, Ṛjisvā and others). R

Ṛṇañcaya was a contemporary of Babhru Āterya (Brd V, 33)

56. Agnayah Dhiṣṇya Aiśvarayah (IX, 109) D

57. Anānata Pārucchepi (IX, 111) R

He is the son of Parucchepa the son of Divodāsa.

Following ṛṣis are already dealt with earlier. The figures outside the brackets indicate the Maṇḍala and the number of the ṛṣi, where he is dealt with. Figures in the brackets indicate sūktās composed by the ṛṣi.

1. Medhātithi VIII, 1 (IX, 1, 3-29)
2. Nṛmedha VIII, 35 (IX, 27, 29)
3. Priyamedha VIII, 36 (IX, 28)
4. Bindu VIII, 38 (IX. 30)
5. Śyāvāśva V, 5 (IX, 32)
6. Trita VIII, 52 (IX, 33, 34, 102)
7. Prabhuvasu V, 45 (IX, 35, 36)
8. Medhyātithi VIII, 2 (IX. 41—43)
9. Jamadagni VIII, 66 (IX, 62, 65, 67, 6–8)
10. Kaśyapa VIII, 50 (IX. 64. 67, 4–6,)
11. Ṛṣabha III, 2 (IX, 71)
12, Prajāpati Vācya III, 8 (IX, 84; 101, 13–16).
13. Prajāpati Vaiśvāmitra III, 8 (IX, 84; 101, 13–16)

14. Us'anā VIII, 62 (IX, 87,-89)
15. Nodhā VIII, 61 (IX, 93)
16. Prasknva VIII, 19 (IX, 95)
17. Vas'iṣṭha VII. 1 (IX, 67, 19-21: 90· 97, 1-3)
18. S'akti VII, 2 (IX, 97, 19-21· 108, 3, 14-16)
19. Parvata VIII, 10 (IX, 104-5)
20. Nārada VIII, 11,. (IX, 104-5)
21. Ṛjis'vā VI, 4 (1X 98, 108, 6-7)
22. Tryaruṇa V, 8 (IX. 110)
23. Trasadasyu IV, 2 (IX 111)
24. Gauriviti V, 4 (IX 1110)
25. Gṛtsamada II, 1 (IX, 86, 46-48)
26. Vis'vāmitra Gāthinah III; 1 (IX, 67, 13-15)
27. Bharadvāja VI, 1 (IX, 67, 1-3)
28. Pāyu VI. 3 (IX, 8-7)

N. B. Out of 85 ṛṣis, 6 belong to Pre-Rāma period, 9 to Post-Rāma period, 60 to Rāma period, 2 to Mbh period and 8 are doubtful. Out of 1 hymns 21 belong to Pre-Rāma period, 13 to Post-Rāma period, 56 to Rāma-period, 20 to Mbh period and 4 are doubtful.

MAṆḌALA

1. Jetā Madhucchāndasa (I, 11) R

Son of Madhucchandas and grandson of Vis'vāmitra.

2. Savya Āngirasa (I, 51-57) R

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He refers to Atithigva (I, 53, 8–10), Śambara (I, 54, 4), Kakṣivanta (I, 51, 13) and to Ṛjiśvā (I, 51, 5; 53, 8).

3. Ṛjrāśva Vārṣāgira (I, 100 jointly with Ambariṣa (which see) and others. *R*

4. Sahadeva Vārṣāgira (I, 100 jointly with Ambariṣa (which see and others.) R

5. Bhayamāna Vārṣāgira (I, 100 jointly with Ambariṣa (which see) and others.) *R*

6. Sumedhā Vārṣāgira (I, 100 jointly with Ambariṣa (which see) and others.) *R*

7. Bhāvayavya (I, 126, 6) R. He was a contemporary of Kakṣivān (Brd III, 142 ff).

8. Romaśā (I, 126, 7) R. wife of Bhāvayavya.

9. Parucchepa Daivodāsi (I, 127–139) R. Son of Divodāsa.

10. Dirghatamā Aucathya (I, 140–164) R

11. Pṛthu Vairya (I, 148) PR

12. Maruts (I, 165, 3–5–7–9) D

13. Agastya Maitrāvaruṇa (I, 165, 13-15; 166-169; 170, 2 and 5; 171–78; 179, 3-4; 180–91) R

This Agastya refers to Purukutsa in I, 174, 2. In I, 189 he calls himself 'Mānya', which is taken to mean 'Son of Māna'. Mānya Maitrāvaruṇa is the author of VIII, 67. He married Lopāmudrā, with whom he is a joint author of I, 179. It was by the blessings of this Lopāmudrā that Alarka the king of Kāsī got a long life (Mbh III, 25, 13; Vā 92, 67).

According to *Mbh* III, 98 Agastya approached Trasadasyu, Srutarvan and Vradhnaśva (—Vadhryaśva?). Vasiṣṭha aud Agastya both are called Maitrāvaruṇa. Were they brothers?

All this shows that he belongs to Rāma-period. Rāmāyaṇa says that Rāma stayed for a night at Agastya's ashrama, which was about a krośa from Pañcavaṭi

14. Lopāmudrā (I. 119, 1–2) *R*

Wife of Agastya Maitrāvaruṇa,

15. Agastyaśiṣya (I, 119. 1-6) *R*

Following are the rsis who are dealt with earlier (Figures indicate the number of the Maṇḍala)

1. Madhucchandā Vaiśvāmitra IX. 13
2. Medhātithi Kāṅva VIII, I
3. Śunahśepa Ājigarti IX, 15
4. Hiraṅyastūpa Āṅgirasa IX, I
5. Kaṇva Ghaura IX, 8
6. Praskaṇva Kāṇva VIII, 19
7. Nodhā Gautama VIII, 61
8. Parāśara Śāktya IX, 32
9. Gotama Rāhugaṇa IX, 33
10. Kutsa Āṅgirasa IX, 9
11. Trita Āptya VIII, 42
12. Kaksivan Dairghatamasa IX, 42
13. Kaśyapa Marica VIII, 54
14. Ambarisa IX, 46

N. B. Out of 29 ṛṣis 3 belong to Pre-Rāma pirod, 25 to Rāma-period and one is doubtful and thus out of 191 hymns 3 belong to pre–Rāma period and 188 to Rāma period

MAṆḌALA X

Order is thus; Āṅgirasas 1-13; Bhārgavas 14-17; Vāsiṣṭhas 18-20; Vaisvāmitrās 21-22; Yāmāyanas 23-29; Aindras 30-34 and others 46-169.

1. Saptagu Āṅgirasa (X, 47) *PRP*

2. Bṛhaspati Āṅgirasa (X, 71, 72) R

He is the father of Bharadvāja.

3. Sindhukṣit Praiyamedha (X, 75) R

Son of Priyamedha Āṅgirasa.

4. Baru Āṅgirasa (X, 96) *PRP*

5. Divya Aṅgirasa (X, 107) *PRP.* or Dakṣiṇā Prājāpatyā *D*

6. Urdhvasadmā Āṅgirasa (X, 108, 8-9) *R*

See Saramā.

7. Bhikṣu Āṅgirasa (X, 117) *PRP*

8. Vihavya Āṅgirasa (X, 128) *PRP*

9. *S*akapūta Nārmedha (X, 132) *R*

Son of Nṛmedha Āṅgirasa.

10, Pracetā Āṅgirasa (X, 164) *PRP*

11. Saṁvarta Āṅgirasa (X, 172) *R* (D)

He was the brother of Bṛhaspati Āṅgirasa and Purohita of Marutta Āvikṣit. Authorshiph doubtful.

12. Dhruva Āṅgirasa (X, 173) *D*

Authorship doubtful

Here, we must understand that those who are given in the Anukramaṇis as the ṛṣis for different sūktas are not, in all cases necessarily the authors of those sūktas, though in most cases they are so. However, in some cases, I think, we can say that those who are named as authors are not the authors.

There are some monologues and dialogues in the Ṛgveda. For instance X, 10 is a dialogue between Yama and Yami and the Anukramṇis give Yama and Yamī as the ṛṣis: but it is certain that they are not the ṛṣis of that Sūkta. Sāyaṇa often quotes the maxim.

यस्य वाक्यं स ऋषिर्या तेन चोच्यते सा देवता। and thus the speaker of a hymn or of that ṛcā is given, in the Anukramaṇis, as the ṛṣi of that hymn or of that ṛcā. This is a practice which is followed in the Anukramaṇi; but these dialogues are likely to have been composed by some ṛṣi, whose name was lost even then, and therefore the Anukramaṇikāra has introduced the name of the speaker or speakers in his place.

Again, there are cases of another type. The ṛṣi of X, 138 is called Yakṣmanāśana Prājāpatya. Now when we see the contents of the hymn we find that it is a charm against the disease called yakṣma: and at once we come to know that the author's name was lost and a name was made out from the contents of the sūkta.

X, 96 has, according to the Anukramaṇi, Sarvahari Āindra as the ṛṣi. But when we turn to the sūkta itself, we find the word 'Hari', repeated 50 times in 13 ṛcās and we come to know that here also the name of the author has been made out from the sūkta itself.

Therefore, in all such cases, where I have thought the names of the original ṛṣis were lost and the present names have been supplied at a later stage, I have put the remark 'authorship doubtful' or *D*.

13. Abhivarta Āṅgirasa (X, 174) D

Doubtful authorship. Abhivarta occurs in every ṛcā but not as an author.

14. Cyavana Bhārgava (X, 19) PR

He is a famous ṛṣi. He had married Āruṣi, a daughter of Manu (Mbh I, 66). He also married Sukanyā the daughter of S'āryāta Mānava. He is also connected with Pṛṣadhra another son of Manu. (*Vā*, 86, 1-2; *Bhāg*, IX, 2, 3-15) According to Purāṇas, he belongs to Pre-Rāma period

15. Syūmaras'mi Bhārgava (X, 77, 78) PRP

16. Aruṇa Vaitahavya (X, 91) R

Son of Vaitahavya, a Bhārgava.

17. Iṭa Bhārgava (X, 171) D

18. Vasukarṇa Vasukraputrā (X, 65, 66) R

Sāyaṇa on X, 65, 15 says that this author was Vasiṣṭhakulaja. Therefore he is the son of Vasukra, who was the son of Vasiṣṭha.

19. Citramahas Vāsiṣṭha (X, 122) PRP

20. Pratha Vāsiṣṭha (X, 181) PRP

21. Aṣṭaka Vais'vāmitra (X, 104) R

He was the son of Vis'vāmitra by Mādhavi, the daughter of Yayāti (Mbh V, 116 ff) (See Yayāti Nāhuṣa)

22. Aghamarṣaṇa Mādhucchandasa (X, 190) R

Son of Madhucchandas and grandson of Vis'vamitra.

23. Yama Vaivasvata (X, 10; 14) PR (D)

Yama was the brother of Manu Vaivasvata. X,10 is a dialogue between Yama and his sister Yamī. This Sūkta could not have been composed by Yama or Yamī. They are the characters not the authors. It is evident that author's name is lost and *Anukramanī* has put the names of Yama-Yami as authors.

24. *Yamī* Vaivasvati (X, 10; 154) (D)

See Yama. She is, according to Purāṇas the sister of Manu Vaivasvata and Yama Vaivasvata. As is said about Yama, she cannot be the authoress of X, 10.

25. S'aṅkha Yāmāyana (X, 15) R

Son of Yama. One Yama was the father-in-law of Taṁsu, who was Duṣyanta's grandfather and I take all these Yāmāyana's to be his sons.

26. Damana Yāmāyana (X, 16) R

27. Devas'ravā Yāmayana (X, 17) R

28. Saṅkusuka Yāmāyana (X, 11) R

29. Mathita Yāmāyana (X, 19) *R*

30. Vimada Aindra (X, 20-26)

One Vimada is referred to by Vatsa or *S*as*a*karṇa Āṅgirasa (X, 9, 15), by Kakṣivān (I, 116, 1; 117, 20) and by Kutsa Āṅgirasa (I, 112, 19). See Indra.

31. Vimada Prājāpatya (X, 20–26) *D*

32. Vasukṛt Vasukraputra (X, 20-26)

He is the son of the Vasukra and grandson of Indra (which see)

33. Vasukra Aindra (X, 27; 29)

34. Vasukra ṛṣi (X, 28, 3, 4. 5, 7, 9, 11, jointly with Indra ṛṣi) *D*

35. Indra (I, 165, 1, 2, 4, 6, 8, 10–12; 170, 1, 3, 4; IV, 18, 1, 4; 26, 1-3; VIII, 100, 4, 5; X, 28, 3–5; X, 86, 1, 8, 11, 12, 14, 19–22.

Amongst the ṛṣis is Indra and also members of his family. His wife is mentioned as Indrāṇī and her name is given as *S*aci Paulomi i. e. the daughter of Pulomā. His son is named as Vasukra and his daughter-in-law is also mentioned as Vas*u*krapatni Indrasnuṣā. Again Indra himself is distinguished as Indra, Lava Indra, Vaikuṇṭha Indra, Muṣkavān Indra.

All this leads me to think that here Indra is not a diety but a human being. I think 'Indra' was a dynastic title. For instance, Rāji told the devas that if he won the dānavas for them he should become their 'Indra'. They agreed. Then he told the same thing to Dānavas but the Dānavas said 'asmākamindrah prahlādah' i. e. 'our Indra is Prahlāda.

(Br. II; 12 ff.). This proves that Indra was a generic word for 'a king' If so there could have been many Indras and I think that the Indra and the members of his family who are named as ṛṣis in the Anukramaṇi belonged to Rāma-period. That Indra, here, was not a diety but a king is indicated by the folllowing also.

(1) When Marutta Āvikṣita offered his Purohitaship to Bṛhaspati, he said that he could not accept it as he was already the Purohita of Indra. This connects Bṛhaspati Āṅgirasa, the brother of Saṁvarta with Indra.

(2) Indra tempted Ahalyā. Here Indra cannot be a diety. As Rāmāyaṇa clearly says that Ahalyā succumbed to the temptation because Indra was a great personage (devarājakutūhalāt) See Rām I, 48, 15ff

(3) Sāyaṇa, following Bṛhaddevatā records a story about Gṛtsamada, which means that Gṛtsamada looked very much like Indra, so much so that the enemies Dhuni and Cumuri mistook him to be Indra. The whole story treats Indra as a contemporary personage.

(4) Sāyaṇa on X, 38 says that according to *S'āṭyāyana Brāhmaṇa*, Kutsa and Lus'a both called Indra, but Indra, because of friendship went to Kutsa etc. This also shows contemporaneity of Indra Kutsa and Lus'a.

(5) In *Rām* (VII, 55, 9 ff) Vasiṣṭha, at one place, says that he was already booked for the

sacrifice of Indra and therefore he could not accept the invitation of Nimi to preside at his sacrifice[1]

(7) He is described as an intimate friend of Bhāvayaya also. (*Brd* III, 142 ff)

In all these incidents Indra is treated not as a deity but as a contemporary of these different persons, and I think that we may take him as a ruler of some northern regions. In *Aitareya Brāhmaṇa* (39, 9) Uttara Kuru country is called 'Devakṣetra' and is looked upon with respect and awe. Indra seems to have been a king of these regions, having some allies in India proper.

If this is accepted, the hymns ascribed to Indra and his family will belong to Rāma–period. But I put the above as a mere hypothesis and therefore do not assign these hymns to any particular period.[2]

36. Indrasnuṣā Vasukrapatnī (X, 28, 1)
37. Indra Muṣkavān (X, 38 or Luśa; 48)

In X, 38, 5 there is a reference to Kutsa.

38. Vaikuṇṭha Indra (X, 48–50)
39. Vṛṣākapi Aindra (X, 86)

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[1] वृतोहं पूर्वमिन्द्रेण अन्तरं प्रतिपालय
अनन्तरं महाविप्रो गौतमः प्रत्यपूरयत्,
वसिष्ठोऽपि महातेजा इन्द्रयज्ञमयाकरत्॥ VII, 51 ॥

[2] Cp, "the descriptions, in the *RV*, of many of Indra's warlike exploits are such as already produce the impression of actually being the accounts given by eye— witness"— *Vrtraha Indra* by R. N. Dandekar *ABORI* Vol XXXI, p. 29.

40. Apratiratha Aindra (X. 103)

41. Indrāṇi (X, 86 joint; 145)

42. Laba Aindra (X, 119)

43. Indramātarah Devajāmayah (X, 153)

44. S'acī Paulomi (X, 159) wife of Indra and daughter of Pulomā.

45. Jaya Aindra (X, 180)

46. Tris'irā Tvāṣṭra (X, 8) PR

According to Purāṇas S'ukrācārya had a son named Tvaṣṭā, whose son was Trisirā. Trisirā was the brother of Vis'vakarmā.

47. Sindhudvīpa Āmbariṣa (X, 9) *R*

Son of Ambariṣa.

48. Havirdhāna Āṅga (X, 11; 12) R

Son of Aṅga. See Aṅga Aurva.

49. Vivasvat Āditya (X, 13) *PR*

Father of Manu Vaivasvata.

50. Kavaṣa Āilūṣa (X, 30–34) *R*

He refers to Kuruśravaṇa, the son of Trasadasyu in X, 33. 4.

51. Akṣa Maujavata (X, 34) *D*

52. Luśa Dhānāka :(X, 35; 36; 38 or Indra Muṣkavān) *R*

Under I, 112, 23 Sāyaṇa says that according to *Sāṭyāyana Brāhmaṇa* and *Chandoga Brāhmaṇa*, once both Kutsa and Lus'a invoked Indra together and Indra went to Kutsa as he was his friend etc.

As Kutsa Āṅgirasa is at Rāma-period, even Luśa is at Rāma-period.

53. Abhitapā Saurya (X, 37) *D*

54. Ghoṣā Kākṣīvati (X, 39–40) *R*

She was the daughter of Kakṣivān.

55. Suhastya Ghoṣāputra (X, 41) *R*

Son of Ghoṣā and grandson of Kakṣivān.

56. Saucīka Agni (X, 52; 53 (z); 79; 80) *D*

There is a reference to Nṛmedha. Authorship doubtful.

57. Bṛhadukta Vāmadevya (X, 54-56) *R*

Son of Vāmadeva of IV Maṇḍala.

58. Devāḥ (X, 53) *D*

59. Nābhānediṣṭha Mānava (X, 61, 62) *R*

Purāṇas call one Nābhānediṣṭha to be the son of Manu Vaivasvata, But this ṛṣi refers to Suṣṇa and Kakṣivān (X, 61) and therefore clearly belongs to Rāma-period. Therefore he must be the son of some other Manu. Two Manus–Saṁvaraṇa Manu and Āpsava Manu–are Ṛgvedic ṛṣis.

60. Gaya Plāta (X, 63, 64)

One Gaya Ātreya is the auothor of V, 9-10. One Gaya was defeated by Māndhātā, (which see) and the same Gaya submitted himself to Rāvaṇa without opposition.

61. Sumitra Vādhryaśva. (X, 69, 70) R

Son of Vadhrysva, therefore brother of Divodāsa. He refers to Vadhryasva in X, 69, 1 etc.

62. Bṛhaspati Lokya (X, 72)

63. Jaratkarṇa Āirāvata (X, 76)

Sāyaṇa calls him 'sarpajāteh' i. e. of Sarpa tribe.

64. Aditi Dākṣāyaṇi (X, 72) *PR* (D)

Aditi is the mother of Vivasvat and the Adityas. Aditi herself is described in the Sūkta, which shows that the author is not Aditi.

65. Viśvakarmā Bhauvana (X, 81, 82)

This Viśvakarmā is distinct from Viśvakarmā Tvāṣṭra. References to Viśvakarmā seem to indicate that Viśvakarmā is not the author. He is also called Viśvamānā Bhauvana. Ai Br (39, 7) says that Kaśyapa had coronated (Aindra Mahābhisaka) Viśvakarmā Bhauvana. If this is Kaṇva Kāśyapa, this ṛṣi belongs to Rāma-period.

66. Sapti Vājambhara (X, 79, 80) *D*

67. Manyu Tāpasa (X, 83; 84) *D*

68. Sūryā Sāvitrī (X, 85) *D*

69. Mūrdhavān Vāmadevya (X. 88) *R*

He seems to be the son of Vāmadeva, who was an Āṅgirasa.

70. Nārāyaṇa ṛṣi (X, 90) *R*

This is the author of the famous Puruṣasūkta. According to Pradhan (*CAI*; 163 ff) this Nārāyaṇa being a contemporary of Nārada and Parvata belonged to Rāma-period. He had his Āshrama at Badarī, the famous place of pilgrimage in the Himālayas.

71. Śāryāti Mānava (X, 92) *PR*

He refers to Atharvā and Bhṛgus (X, 92, 10)

72. Tānva Pārtha (X, 93) *PRP*

Tānva the son of Pṛthu. He refers to himself as Tānva Pārthya in X, 93, 15 and Sāyaṇa there remarks युवनाश्वनामकस्य कुले पृथोः पुत्रः

73. Arbuda Kādraveya *(* X, 94) *PR*

Arbuda the son of Kadrū. According to Purānas Kadrū was the wife of Kas'yapa Marica.

74. Pururavā Aiḷa (X. 95 jointly with Ūrvasi) PR (D)

This is a diologue between Pururavā and Urvas'i and therefore they cannot be the authors of this hymn.

75. Urvas'i (see above) PR (D)

76. Sarvahari Aindra (X, 96) D

The word 'Hari' occurs in one manner or the other 50 times in the thirteen ṛcās of this hymn. And this hymn is addressed to Indra. It is, I think, therefore that Sarvahari Aindra is imagined to be the author. Baru may be the author.

77. Bhiṣak Ātharvaṇa (X, 97) *Mbh*

Pradhan (*CAI* p. 79) writes: "S'antanu Pratipa was a skilled physician and was for this reason, surnamed the great Bhiṣak (=Mahābhiṣak Mbh, 50, 42–43; Vā. 99, 237–38). His reputation as a Bhiṣak or physician was so great that people believed whoever was touched by him, be he a chronic sufferer, was re-established in the health of a young man. It has escaped the notice of all the pervious enquirers including even S'aunaka, the author of the Bṛhaddevatā that the Ṛgveda contains compositions of S'antanu. The great Bhiṣak composed 97th hymn of Maṇḍala X, and this composition has been inserted just before that of Devāpi."

However this Bhiṣak is called Ātharvaṇa. Again in X, 47, 9, the author calls himself a Brāhmaṇa (विप्रः स उच्यते भिषक्) but we may take vipra to mean wise.

78. Devāpi Ārṣṭiṣeṇa (X, 98) *Mbh*

He is Devāpi the brother of S'antanu. (see *CAI* p. 96 ff).

79. Vamru Vaikhānasa (X, 99) *R*

He refers to Kutsa and S'uṣṇa (X, 99, 9) and to Aus'ija Ṛjisvā (X, 99, 10),

80. Duvasyu Vāndana (X, 100) *R*

Vandana is referred to by Kutsa Āṅgirasa in I, 112, 15

81. Budha Saumya (X, 101) *PR*

Son of Soma and father of Pururavas.

82, Mudgala Bhārmyas'va (X, 102) *R*

Mudgala is the grandfather of Divodāsa. He refers to his wife Mudgalāni Indrasenā (X, 102, 2) who was the daughter of Nala and Damayantī (*CAI* p. 3 ff)

83. Sumitra or Durmitra Kutsa (X, 105) *R*

In X, 105, 11 are mentioned Sumitra, Durmitra and Kutsa-putra.

84. Bhūtāmsa Kāsyapa (X, 106) *PRP*

Language is remarkably unusual.

85. Saramā-Paṇayah (X, 108) *R*

These are not the authors as they are the characters of the dialogue. In X, 108, 8 Ayāsya Āṅgirasa (which see) is mentioned as a contemporary.

In Rāmayāṇa a Saramā is mentioned as the daughter of Sailūṣa Gandharva. She was married to Vibhiṣaṇa (VII 12, 25)

86· Juhū Brahmajāyā (X, 109) or Urdhvanābha Brahmaputra.

Brahmajāyā is referred to in X, 109, 1, 2 etc. Sāyaṇa on X, 109, 1 says:

अत्रेतिहासमाचक्षते। जुहूरिति वाङ्नाम। सा ब्रह्मणो जाया च। बृहस्पतेर्वाचस्पतित्वाद् वृहस्पतेर्जुहूनाम भार्या बभूव। कदाचिदस्य किल्बिषमस्या दौर्भाग्यरूपेणासांचक्रे। अत एव स एनां पर्यत्याक्षीत्। अनन्तरमादित्यादयो देवा मिथो विचार्यैनामकिल्बिषां कृत्वा पुनर्बृहस्पतये प्रादुरिति.

If this is true Jūhū was the wife of Bṛhaspati.

87. Ūrdhvanābhā Brāhma (X, 109) D.

88. Rāma or Parasurāma Jāmadagnya (X, 110) *R*

89. Āṣtrādañṣṭra Vairupa (X, 111) *R*

He seems to be a son of Virūpa Āṅgirasa. Virūpa belongs to Rāma-period. There is a refernce to Āṅgirasa in X, 111, 4

90. Nabhaḥprabhedana Vairupa (X, 112) *R*

Son of Virūpa Aṅgirasa and brother of Śataprabhedana Vairūpa.

91. Śataprabhedana Vairupa (X, 113) *R*

He refers to Dabhīti, Dhuni and Cumuri (X, 113, 9) who were Gṛtsamada's contemporaries.

92. Sadhri Vairūpa (X, 114) R

93. Gharma Tāpasa (X, 114) D

94. Upastuta Vārṣṭihavya (X, 115) *R*

Calls Agni 'kaṇvatama' and Kaṇvasakhā (5). In 9 it is said त्वा अग्न वृष्टिहव्यस्य पुत्रा उपस्तुतासः ऋषयः अवोचन्. Later than Kaṇva.

95. Agniyuta or Agniyūpa Sthaura (X, 116) *D*

96. Agniyūpa or Agniyuta Sthaura (X, 116) *D*

97. Urukṣaya Amihayuputra (X, 118) R

Son of Amihayu, (which see).

98. Bṛhaddiva Ātharvaṇa (X, 120) PRP

In X, 120, 8–9 Bṛhaddiva Atharvā is mentioned as the author.

99. Hiraṇyagarbha Prājāpatya (X, 121) *D*

In the first ṛcā Hiraṇyagarbha is mentioned as existing in the beginning. So the author must be some one else.

100. Agni–Varuṇa (X, 124) *D*

101. Vāk Āmbhṛṇi (X, 125) *PRP*

See *CAI* p. 162.

102. Kulmalabarhiṣ Sailūṣa (X, 126)

In *Rāmāyaṇa* one Sailūṣa Gandharva is mentioned as the father-in-law of Vibhīṣaṇa (VII, 12. 25)

103. Āṁhomuk Vāmadevya (V, 126) R

Son of Vāmadeva.

104. Kuśika Saubhari (X, 127) R

Son of Sobhari.

105. Parameṣṭhi Prajāpati (X, 129)

106. Yajna Prājāpatya (X, 130) *D*

The contents of the hymn glorify Yajna i. e. sacrifice. Therefore the author cannot be Yajna.

107. Sukirti Kākṣivata (X, 131) R

Son of Kakṣivān and grandson of Dirghatamas.

108. Sudās Paijavana (X, 133) R

109. Māndhātā Yauvanāśwva (X, 134) R

In chapter I it has been shown how he belongs to Rāma-period. In the Puranic genealogies he is put 30 to 40 generations before Rāma. But these genealogies are artificial and are based on Manvantara Caturyuga Method, which I have fully discussed in my *Puranic chronology*. (pp, 16 ff) I here note some of the grounds on which Māndhātā has to be put at Rāma-period,

(1) According to the *Purāṇas*, Yuvanāśva, the father of Māndhātā had married Gauri the daughter of Matināra, who is just four generations above Divodāsa i. e. Daśaratha and Rāma.

(2) According to *Rāmāyaṇa* (VII, 25) at Mathurā ruled a Daitya named Madhu. This Madhu had married Kumbhinasī, who was Rāvaṇa's mother's sister. (VII, 25, 19 ff) Madhu's son was Lavaṇa. Māndhāta was killed by this Lavaṇa (VII, 67, 4 ff). Again this Lavaṇa was killed by Śatrughna the brother of Rāma (VII, 63 ff). Thus Māndhātā was not much removed from Rāma.

(3) According to *Mbh* (VII, 62, 10) Māndhātā had defeated the following kings:—Janamejaya, Sudhanvā, Gaya, Purū, Bṛhadratha, Asita and Nṛga. (जनमेजयं सुधन्वानं गयं पुरूं बृहद्रथम् । असितं च नृगं चैव मान्धाता मानवोऽजयत ॥). Now we know that these kings lived at Rāma-period thus. (a) Sudhanvā, king of Sāṅkāśya was killed by Janaka the father of Sitā (*Rām*, I, 71, 8). (b) Bṛhadratha escaped Paraśurāma (*Mbh* I, 2, 272). (c) Gaya and Purū along with Duṣyanta and Gāthi submitted themselves to Rāvaṇa (*Rām* VII, 19, 5 दुष्यन्तः सुरथो गाधिर्गयो राजा पुरूरवः । निर्जिताः स्मेत्यभाषन्त ज्ञात्वा वरबलं रिपोः). (d) Gaya is said to be the son of Amūrtarayas in the *Mbh* and Āmūrtarayas was Viśvāmitra's great uncle, being Kuśa's son (*Rām*, I, 32, 3).

(4) According to *Mbh* (XII, 65, 122). Utathya and Vasuhoma had given a discourse to Māndhātā. This Utathya was the father of Dīrghatamas.

(5) In *Rāmāyaṇa*, it is even said that Māndhatā and Rāvaṇa had fought an indecisive battle, but that Adhyāya is taken as interpolated (*Rām* after VII, 23rd).

(6) According to Purāṇas (Bd, 73, 81) Māndhātā was taken as the 5th avatāra of Viṣṇu. It is said तस्योपंचमः पंचदश्यां तु त्रेतायां संबभूव ह। मान्धाता चक्रवर्तित्वे तथ्यपुरःसरः ॥ i. e. Māndhātā was the fifth avatāra, with Utathya as the Priest. *Vy*, *Bd*, *Ag* have the reading Utathya. Mat reads Uttaṅka, which is incorrect. Thus Māndhātā had Utathya as his Purohita (Purassara).

(7) According to Gopatha Brāhmaṇa Māndhātā received knowledge from Vicārin, the son of Kabandha Ātharvaṇa (Vedic Index 2, 133). Was this that Kabandha whom Rāma met ?

110. Godhā (X, 134, 6-7 (jointly with Māndhātā) R.

111. Kumāra Yāmāyana (X, 135)

Sāyaṇa suggests that this Kumāra was Naciketas.

112. Jūti Vātaraśana (X, 136 with others) PRP

113. Vātajūti Vātaraśana (X, 136 with others) PRP

114. Viprajūti Vātaraśana X, 136 with others)PRP

115. Vṛṣānaka Vātaraśana (X,136 with others)PRP

116. Karikrata Vātaraśana (X,136 with others)PPR

117. Etaśa Vatarasana (X, 136 with others) PRP

118. Ṛsyaṣṛṅga Vātaraśana (X, 136 with others) PRP

119. Aṅga Aurava (X, 138) *R*

Son of Uru. He refers to Kutsa (X, 138, 11) Pipru and Ṛjiśvā (X, 138, 3)

120. Vis'vāvasu Gāndharva (X, 139) *D*

121. Agni Pāvaka (X, 140) *D*

122. Agni Tāpasa (X, 141) *D*

123. Jaritā S'ārṅga, with Droṇa, Sārisṛkka and Stambamitra (X, 142) *Mbh*

In *Mbh* (XIII, 53, 21-22) it is said that a Brāhmaṇa named Mandapāla had by a S'ūdrā woman named S'ārṅgī, four sons who were Brahmavādins and that they prayed to Agni. There names were Droṇa, Stambamitra, Sārisṛkka and Jaritāri. As Pradhan (*CAI* p. 167) has said " these four Sārṅgas had escaped when Arjuna burnt the Khāṇḍava forest " (*Mbh* I, 254, 47).

124. Droṇa S'ārṅga (X, 142) *Mbh*

See Jaritā S'ārṅga

125. Sārisṛkka S'ārṅga (X, 142) *Mbh*

See Jaritā S'ārṅga

126. Stambamitra S'ārṅga (X, 142) *Mbh*

See Jaritā S'ārṅga

127. Atri Sāṃkhya (X, 143) R

He refers to Kakṣivān (X, 143, 1)

128. Suparṇa Tārkṣya (X, 144)

129. Ūrdhvakṛs'ana Yāmāyana (X, 144)

130. Devamuni Airandama (X, 146)

131. Suvedā S'airīṣa (X, 147)

132. Pṛthu Vainya (X, 148) PR

133. Arcat Hairaṇyastūpa (X, 149) R

Son of Hiraṇyastūpa, which see.

134. S'raddhā Kāmāyani (X, 151) *D*

135. *S*'asa Bharadvāja (*X*, 152) PRP

136. S'irimbiṭha Bharadvāja (X, 155) R

Son of Bharadvāja.

137. Ketu Agniputra (X, 156) *D*

138. Bhuvana Āptya (X, 157) *D*

139. Sādhana Bhauvana (X, 157) *D*

140. Cakṣu Saurya (X, 158) *D*

141. Pūraṇa Vais'vāmitra (X, 160) R

142. Yakṣmanāśana Prājāpatya (X, 161) *D*

143. Rakṣohā Brāhma (X, 162) *D*

144. Vivṛhā Kās'yapa (X, 163) PR *D*

145. Kapota Nairṛti (X, 165) *D*

146. Ṛṣabha Vairāja (X, 166) *D*

147. Rṣabha *S*'akvara (X, 166) *D*

148. Anila Vātya (X, 168) *D*

149. S'abara Kākṣivata (X, 169) *R*

Son or descendent of Kakṣivan.

150. Vibhrāṭ Saurya (X, 170) *D*

151 Ūrdhvagrāvā Ārbudi (X, 175) *D*

152. Sūnu Ṛbhuputra (X, 176) *D*

Seems to be the deity and not the author.

153. Pataṅga Prājāpatyā (X, 177) *D*

He does not seem to be the author.

154. Ariṣtanemi Tārkṣya (X, 178)

He does not seem to be the author. Verse I says अरिष्टनेमिं पृतनाजमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम, which shows that Ariṣṭanemi is the diety.

155. *S'ibi* Ausīnara (X, 179) *R*

According to *Mbh* (V, 116 ff) *S'*ibi was the son of Us'inara by Mādhavī who was the daughter of Yayāti. Yayāti gave this Mādhavī as a gift to Gālava the son of Vis'vāmitrā and Gālava married her by turn to Haryas'va (by whom she had Vasumanā), Divodāsa (by whom she had Pratardana), Uśinara (by whom she had *S'*ibi) and to Vis'vāmitra (by whom she had Aṣṭaka).

156. Vasumanā Rauhidas'va (X, 179) jointly, with Sibi and Pratardana. See *S'*ibi Ausinara.

157. Pratha Vāsiṣṭha (X, 181 jointly with Sapratha Bhāradvāja and Gharma Saurya) R

158. Sapratha Bhāradvaja (X, 181, jointly with Pratha Vasiṣṭha and Gharma Saurya) R

159. Gharma Saurya (X, 181, jointly with Pratha Vāsiṣṭha and Sapratha Bhāradvaja) *D*

160. Tapumūrdhā Bārhaspatya (X, 182) *D*

This does not seem to be the author. Word Tapumūrdhā occurs (3), not as an author, but as a deity.

161. Prajāvān Prājāpatya (X, 183) *D*

162. Tvaṣṭā (X, 184)

The author seems to be unknown. Contents show that this is a prayer for garbhadhāraṇa for which Visṇu, Tvaṣṭa and others are invoked: therefore they are not the authors.

163. Viṣṇu Prājāpatya (X, 184) *D*

164. Satyadhṛti Vāruṇi (X, 185) *D*

165. Ula Vātya (X, 186) *D*

Sūkta addressed to Vāta. उत वात पितासि न उत भ्रातोत नः सखा । IX, 186, 2 Authorship douviful.

166. Vatsa Agniputra (X, 187) *D*

167. S'yena Agniputra (X, 188) *D*

168. Sārparājnī (X, 189) *D*

169. Saṁvanana Āṅgirasa (X, 191) *PRP*

Following ṛṣis are already dealt with earlier. Figures outside the brackets indicate the Maṇḍala and the number of the ṛṣi where he is dealt with. Figures within the brackets indicate the sūktas composed by the ṛṣi, in this Maṇḍala.

1. Bandhu, V, 9 (X, 57–60) *R*
2. Subandhu, V, 10 (X, 57-60) R
3. Srutabandhu, V, 11 (X, 57-60) R
4. Vasubandhu, V, 12 (X, 57–60) R
5. Trita Aptya, VIII, 52 (X, 1–7) PR
6. Jamadagni,, VIII, 66 (X, 137; 167) R
7. Kṛṣṇa Āṅgirasa, VIII, 39 (X, 42–44) R
8. Vatsapri Bhālandana, IX, 39 (X, 45-46) PR
9. Ayāsya Āṅgirasa, IX, 5 (X, 67, 68) R
10. Gaurivīti S'āktya. V, 40 (X, 73–74) R

11. Pāyu Bhārdvāja, VI, 3 (X, 87) R
12. Reṇu Vais'vāmitra, IX, 19 (X, 89) R
13. Mṛlika Vāsiṣṭha, IX, 33 (X, 150) R
14. Vis'vāmitra–Jamdagni, III, 1 (XI 167) R
15. Vena Bhārgava, IX, 41 (X, 123) PRP

Out of 169 (+ 15 = 184) ṛṣis 12 + (1 = 13) belong to pre-Rāma period, 55 (+ 14 = 69) to Rāma period, 23 to Post-Rāma period, 6 to Mbh period 48 are doubtful and 24 are unassigned. Out of 191 hymns 14 belong to pre-Rāma period, 79 to Rāma period, 16 to Post-Rāma period, 3 to Mbh period, 54 are doubtful and 26 are unassigned.

CHAPTER THREE

CONCLUSIONS

Note 1 —Rāma-period

AN analysis of the ṛṣis of the *Ṛgveda* shows that of any particular family, there are at the most five generations found included in the present compilation. Following are noteworthy families from this point of view.

Utathya	Bṛhaspati	Mudgala	Prajāpati
Dīrghatmā	Bharadvāja	Vadhryaśva	Samvaraṇa
Kaksīvān	Vidatha	Divodāsa	Manu
Ghoṣā	Ṛjiśvā	Pratardana	Nahuṣa
Suhastya			Yayāti

Now, according to *Rāmāyaṇa* (VII, 38, 15), Pratardana the king of Kāśī (i. e. the son of Divodāsa) had come to greet Rāma Dāśarathī on rhe occasion of his coronation and we may take it that they were more or less of the same age. Again Utathya was Māndhātā's Purohita (see Māndhātā). This Māndhātā must have been killed by Lavaṇa when Rāma was about ten years old and Lavaṇa, in his turn, must have been killed about 40 years later by Śatrughna, the brother of Rāma as seems from Rāmāyaṇa (Uttarakāṇḍa). We may take it that Māndhatā, with his famous career must have died at the ripe old age of about 70 years. Taking that Utathya was about the same age as Māndhātā, we get about 70 years from Utathya to Rāma's birth. Now according to the generations set out above, Pratardana's (whom we have taken to be of the same age as Rāma) son is one of the latest ṛṣis. If we allow 50 years for this, then we may take for these five generations about 125–150 years.

These 150 years, I designate for the purpose of this book, as Rāma-period. Ṛṣis falling within these five generations I have called to belong to Rāma–period, and those who are known to be earlier than Mudgala I have called to belong to Pre-Rāma-period and all the others to belong to Post–Rāma-period.

Here I shall clarify one point. If, as has been seen, about 75 % of the hymns of *Rv* were composed in Rāma–period, and if several of the Ṛṣis—particularly Vasiṣṭha, Vis′vāmitra and Vāmadeva—were intimately connected with Das′aratha and Rāma, it is rather surprising that there is no reference, in the whole of the *Rv* to Daśaratha, Rāma or Rāma-Rāvaṇa battle.[1] I shall attempt an explanation of this situation.

It should be remembered that Daśaratha was not a very significant king in his days. Again *Rv* is not history. It is a book of prayers. Praises of patrons are found mostly in the hymns of Indra and Aśvins. And the ṛṣis praised those incidents with which they were personally connected. Divodāsa's battle with Śambara was faught with the full support of Bharadvāja. Both Vasiṣṭha and Viśvāmitra were personally connected with the Dāśarājna battle. It is therefore that these incidents are referred to in the Ṛgvedic hymns.

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[1] H. C. Raychaudhry has noted that in *Rv* one Das′aratha is referred to in I, 126, 4 and one Rāma in X, 93, 14; but there is no indication to identify these with the heroes of Rāmāyaṇa (*PHAI*, 5*th* ed p. 101).

But the battle of Laṅka was fought by Rāma when he was alone. None of the ṛṣis was with him. His allies were Vānaras and Ṛkṣas, not the ordinary Vedic kings. And as no ṛṣi was personally connected with this battle, no hymns were sung in praise of it. Of course, a life-history of Rāma was composed by Vālmiki but that was not Veda, that was itihāsa.

N. B. I have talked above about the Rāma-period but have given no date for the same. In this connection it should be remembered that this is not the question of the date of Rāmāyaṇa, but of Rāma. Rāma definitely lived some centuries before Yudhiṣṭhira. Date of Rāma, thus, will depend upon the date of Yudhiṣṭhira. Scholars assign Yudhiṣṭhira to 9th to 15th century B. C. and tradition to 3101 B. C.

In my *Puranic Chronology* p. 68 ff, I have shown that according to :Puranic calculations, the date of Yudhiṣṭhira's accession was 3201 B. C. and the date of Rāma, according to one calculation, was c. 3750 B. C. (p. 321). Purāṇas put about 30 generations between Rāma and Yudhiṣṭhira.

Note 2 — Joint Authors

In the *Ṛgveda*, There are several verses and hymns for which joint authors are given in the Anukramaṇis. I suggest tbat joint authors were always contemporaries, more or less.

There are in all 49 hymns, where joint authors are given in the Anukramaṇis. Out of these, it is clear in Chapter Two that the authors of the following fifteen hymns were contemporaries:— III, 23; III, 36; V, 2; V, 27; VII, 33; VIII, 1; VIII, 2; IX, 101[1]; IX, 104; 106[2]; IX, 110; X. 28; X, 167; X, 179. In the case of the following 15 hymns, those who are given as the authors do not seem to be the actual authors of those hymns, but seem to be so named from the contents of the hymns:— I, 165; I, 170; IV, 18; VIII, 67; VIII, 100; IX, 86; X, 14; X, 28; X, 51; X, 53; X, 86; X, 95; X, 108; X, 124. Out of the remaining cases, the authors of I, 100 are called the sons of Vṛṣāgira and are therefore contemporaries, Ṛjiśvā, there is called Vārṣāgira and if it is true he is different from Ṛjisvā the grandson of Bharadvāja, who is given as the joint author of IX, 98 with Ambarīṣa Vārṣāgira. In I, 126 Kakṣivān, Bhāvayavya and Romaśā, who are given as joint authors, were contemporaries as is clear from Bṛhaddevatā. Ṛṣis of IV, 43; V, 1; V, 24 and X, 57-59; VIII, 14; VIII, 71; VIII, 89 IX, 99; X, 136; X, 142 are apparently brothers and should, therefore, be taken as contemporaries. For IX, 97 are given 12 ṛṣis out of whom 11 are Vāsiṣṭhas and except Vasiṣṭha and Parāśara are brothers, while Parāśara was Vasiṣṭha's grandson. Thus they are all contemporaries. Therefore, the remaining ṛṣi Kutsa also should be taken to be their contemporary. For IX, 98 are given Ambariṣa and Ṛjiśvā who are likely to be contemporaries. For IX. 108 out of six, Śakti and Gaurīvīti are father and son. Ṛjśivā and Ṛnañcaya were their contemporaries. Therefore the remaining two Āṅgirasas are likely to be their contemporaries. Ṛṣis for X, 134 and X, 181, are also likely to be contemporaries.

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[1] This has 3 or 4 generations as joint authors.

[2] This has 3 generations as joint authors,

IX, 67; IX, 107; X, 137 are ascribed to Saptarṣis. For IX, 67 Sāyaṇa says.

आद्यतृचस्य भरद्वाज ऋषिः; द्वितीयस्य मारीचकाश्यपः; तृतीयस्य राहूगणो गोतमः; चतुर्थस्य भौमोऽत्रिः; पञ्चमस्य गाथिनो विश्वामित्रः; पष्ठस्य भार्गवो जमदग्निः; सप्तमस्य मैत्रावरुणिर्वसिष्ठः सूक्तशेषस्यांगिरसः पवित्रो वासिष्ठो वोभौ वा समुदितावृषी.

For IX, 107 Sāyaṇa says:

'त्वं सोमासि' (ऋ. सं. ९, ६,) इत्यत्रोक्ता भरद्वाजकश्यपाद्या सप्तर्षयः

For X, 137 Sāyaṇa says:

उत देवाः इति सप्तर्चं नवमं सूक्तमानुष्टुभं वैश्वदेवं भरद्वाजकश्यपगोतमात्रिविश्वामित्रजमदग्निवसिष्ठाः इति.

Thus under IX, 67 Sāyaṇa says that the Sptarṣis are 1. Bharadvāja, 2. Kaśyapa, Mārica, 3. Gotama Rāhugaṇa, 4. Atri Bhauma, 5. Viśvāmitra and 7. Vasiṣṭha Maitrāvaruni. Now according to the theory which I am advocating here, all these must be contemporaries. We know that five out of these seven are contemporaries. About Gotama Rāhugaṇa we do not know anything and he might have been their contemporary. But Kaśyapa Mārīca cannot be a contemporary of these five or six, who belong to Rāma-period. This Kaśyapa is the father of Vivasvat and grandfather of Manu Vaivasvata and is, thus, very early.

But I want to point out that though Sāyaṇa names Kaśyapa Mārīca as one of the Saptarṣis, Kātyāyana does not. *Sarvānukramaṇī* on IX, 61 says

त्वं सोमासि द्वात्रिंशद्भरद्वाजः कश्यपो गोतमोऽत्रिर्विश्वामित्रो जमदग्निर्वसिष्ठ इति.

And on both IX, 107 and X, 137 Kātyāyana calls the authors as sapta ṛṣayah.

Thus it will be seen that Kātyāyana does not name Kaśyapa as Kaśyapa Mārīca and Gotama as Gotama Rāhugana. We know that apart from Mārīca Kaśyapa, there was another Kaśyapa, who was the father of Avatsāra, Nārada and Arundhatī the wife of Vasiṣtha and, therefore, evidently it is he who is meant as one of the Saptarṣis. About Gotama, we do not know anything and this Gotama may be the son of Rahugaṇa who may belong to Rāma-period. Dīrghatamā also was called Gotama of Gautama.

All this, I think, makes it amply clear that the joint authors are always contemporaries.

TABLE

h = hymns
r = ṛṣis

Maṇḍala	*PR*		*R*		*PRP*		*Mbh*		*D*		*Un*	
	h	r	h	r	h	r	h	r	h	r	h	r
I	3	1 (+2)	188	13 (+12)	—	—	—	—	—	1	—	—
II	—	—	43	3	—	—	—	—	—	—	—	—
III	—	—	62	10	—	—	—	—	—	—	—	—
IV	2	2	56	2	—	—	—	—	—	—	—	—
V	—	—	42	21 (+1)	45	28	—	—	—	—	—	—
VI	—	—	75	9	—	—	—	—	—	—	—	—
VII	—	—	104	3	—	—	—	—	—	1	—	—
VIII	8	4	68	44 (+2)	27	20	—	—	—	3	—	—
IX	21	3 (+3)	56	37 (+23)	13	7 (+2)	20	2	4	5	—	3
X	14	12 (+1)	80	56 (+14)	16	23	3	6	54	48	24	24
	48	22 (+6)	774	198 (+52)	101	78 (+2)	23	8	58	58	24	27

Total :	h	r
	1028	391

Note 3 Ṛṣis (Analysis)

I

After, thus, making a study of the chronological position of the individual ṛṣis, we may, now, make an analysis of the results obtained. I have given, on the opposite page, a consolidated table for hymns and ṛṣis.

It shows that out of a total of 1028 hymns 48 were composed during Pre-Rāma period, 774 during Rāma-period, 101 during Post-Rāma period, 23 during Mahābhārata period, 58 are doubtful and 24 are unassigned. Again, out of a total of 391 ṛṣis, 22 belong to Pre-Rāma period, 198 to Rāma-period, 78 to Post-Rāma period, 8 to Mahābhārata period, 58 are doubtful names and 27 are unassigned.

II

Now, *Mt*, *Bd* and *Vy* have preserved[1] a list of Ṛgvedic ṛṣis. I have given below this list from *Bd* and noted in the foot-notes variants from *Vy* and *Mt*. *Vy* does not give Viśvāmitras, Agastyas, Kṣatriyas and Vaiṣyas.

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[1] *Vy* 59, 79ff; *Bd* II, 32, 86ff; *Mt* 145, 81ff.

Angira
Vaidyaga[1]
Bharadvaja
Baskali[2]
Rtavaka[3]
Garga[4]
Sini[5]
Sankrti[6]
Purukutsa[7]
Mandhata
Ambarisa
Yuvanasva
Paurukutsa[8]
Trasadasyu[9]
Dasyuman[10]
Aharya[11]
Ajamidha
Tuksaya[12]
Kapi[13]
Vrsadarbha[14]
Virupaksa[15]
Kanva[16]
Mudgala
Utathya
Sanadvaja[17]
Vajasrava
Ayasya[18]
Cakravarti[19]
Vamadeva
Asija[20]
Brhaduktha[21]

Dirghatama
Kaksivan
Bhrgu
Kavya[22]
Praceta
Rcika[23]
Atmavan
Aurva[24]
Jamadagni
Vida[25]
Sarasvata
Arstisena[26]
Yudhajit[27]
Vitahavya
Suvarhas
Vainya
Prthu
Divodasa
Badhyasva[28]
Grtsa
Saunaka[29]
Visvamitra
Devarata
Udgala[30]
Madhuchhanda
Aghamarsana
Astaka
Lohita
Kata[31]
Kola[32]
Devasrava

Renu[33]
Purana
Dhananjaya
Kasyapa
Vatsara
Naidhruva[34]
Raibhya[35]
Asita
Devala
Atri
Arvasana[36]
Syavasva[37]
Gavisthira[38]
Avihotra[39]
Purvatithi
Vasistha
Sakti
Parasara
Indrapramiti
Bharadvasu
Maitravaruna
Kundina
Agastya
Drdhayu[40]
Vidhmavahs[41]
Manu Vaivasvata
Pururava Aila
Bhalandana
Vatsa
Sankila
92 in all

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1. Trita (Mt), Vedhasa (Vy). 2. Bhalandana or Laksmana (Mt). 3. Krtavata (Mt), Amata (Vy). 4. Gargya (Vy). 5. Seni (Vy), Smrti (Mt). 6. Sanhrti (Vy). 7. Guruvita (Mt). 8. Purukutsa (Mt). 9. Svasrava (Mt). 10. Sadasyavan (Mt), Sadasyaman

[*Contd. next page*

This list gives in all 92 ṛṣi—names. They say that there were 33 Aṅgirās, 19 Bhṛgus, 13 Viśvāmitras, 7 Vasiṣṭhas, 6 Atris, 6 Kāśyapas. 3 Agastyas, 2 Kṣatriyas and 3 Vais'yas. A study of this list shows that several of these ṛṣis are found in the present *Rv*. Some names are doubtful. They are:—Under the Aṅgirās, Vaidyaga is given for Trita of *Mt*. We may therefore put Trita there. S'ini may be read as S'ibi. For Tukṣāya we may adopt Ṛṣabha (*Vy*). For Kapi we may adopt Kavi (*Vy*). For Vṛṣādarbha, we may take Pṛṣadhra who is a ṛṣi in the *Rv*. Virūpakṣa is Virūpa. Asija may be taken as Auśija, though Kakṣivān is given separately. Under Bhṛgus Gṛtsa is Gṛtsamada and S'aunaka also

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[*Continued*

(Vy). 11. Asvaharya (Mt). 12. Utkala (Mt), Rsabha (Vy). 83. Kavi (Mt), Bali (Vy). 14. Prsadasva (Mt, Vy). 15 Virupa (Mt). 16. Kavya (Mt). 17. Saradvan (Mt), Bharadvaja (Vy). 18. Apasyaupa (Mt), Ayapya (Vy). 19. Sucitti (Mt), Suvitti (Vy), 20. Rsija (Mt), Augaja (Vy). 21. Brhacchukla (Mt). 22. Kasyapa (Mt). 23. Dadhica (Mt). 24. Unva (Mt). 25. Veda (Mt). 26. Advisena (Vy). 27. Arupa (Vy), Cyavana (Mt). 28. Brahmavan (Mt); Prasvara (Vy). 29. Nabha (Vy). 30. Bala (Mt). 31. Bhrtakila (Mt). 32. Mambudhi (Mt). 33. Devarata (Mt) 34. Vibhrama (Vy). 35. Nitya (Mt). 36. Ardhasvana (Mt), Arceisana (Vy). 37. Syamavan (Vy). 38. Nisthusa (Vy). 39. Karnaka (Mt), Valgutaka (Vy). 40. Drdhadyamna (Mt). 41. Iddrabahu (Mt).

seems to refer to him. Under Viśvāmitras Udgala may be Utkīla who is a ṛṣi. Devarāta who is given by *Mt* may be accepted. Under Kāśyapas Naidhruvi may be Nidhruvi and Raibhya Rebha. under Atris Arvasana may be read as Arcanānā as is suggested by *Vy*. Pūrvātithi is found in *Rv*, but as a Kāṇva. Under Agastyas Dṛḍhāyu is Dṛḍhacyuta and Vidhmavāha is Idhmavāhā. Under Vaiśyas, Vatsa is Vatsapri. Thus it is found that out of 92 ṛṣis given here, 71 are represented in the present *Rv*. About the remaining 21, we cannot say anything definite as there is likelihood of their names having been corrupted in the present texts of the Purāṇas.

Out of these 92 names 11 seem to belong to Pre-Rāma period, Ārṣṭiṣeṇa, Asita and Devala to Mbh period and others to Rāma-period.

The present Ṛksaṁhitā has about 400 ṛṣis and this Puranic list gives only 92 names. This, I think, is due to the Puranic list giving the names of the ṛṣis and not of the ṛṣikas and ṛṣiputras. Purāṇas distinguish between ṛṣis, ṛṣika (son of a ṛṣi) and ṛṣiputra (son of a ṛṣika). *Brahmāṇḍa* closes this list with the following remark:— ṛṣiputrānnibodhata. (II, 32, 122).

III

This study of the Ṛgvedic ṛṣis and their families brings out a significant fact that the Āṅgirasa family is the most prominent family amongst the composers of the present *Rv*. We learn that Utathya and Bṛhaspati were brothers. Again Bṛhaspati and Saṁvarta were brothers, and all these three were Āṅgirasas. Again we know that Ghora was an Āṅgirasa. I would, therefore, say that Bṛhaspati, Utathya, Saṁvarta and Ghora—these four were brothers and were Āṅgirasas.

Now Bṛhaspati's son was Bharadvāja who is the ṛṣi of the Sixth Maṇḍala. Gṛtsamada, the ṛṣi of the Second Maṇḍala was Bharadvāja's grandson. Vāmadeva of the Fourth Maṇḍala is clearly declared to be an Āṅgirasa. Kaṇva Ghaura was an Āṅgirasa and thus Kāṇvas of the Eigth Maṇḍala will be originally Āṅgirasas. I have already said that it was this Kaṇva who had adopted Kāsyapa gotra and it was his daughter Arundhati who was married to Vasiṣṭha Maitrāvaruna. Thus Kāśyapas and Vāsiṣṭhas had intimate family relations with Āṅgirasas. Thus the ṛṣis of II, IV, VI, VII and VIII Maṇḍalas were Āṅgirasas, in one way or the other. Moreover Mamatā, the mother of Bharadvāja was a Bhārgavī.[1] Thus Bhārgavas are related to the Āṅgirasas. Again these Bhārgavas were related to Viśvāmitra. In fact Viśvāmitra's sister Satyavati was married to Ṛcika Bhārgava, the father of Jamadagni.[2] If Mamatā, who is called Bhārgavi was descended from this Satyavati in any way, even Viśvāmitra will be closely related to the Āṅgirasas and so the Third Maṇḍala will be added to the above list. We do not know if Atris of the Fifth Maṇḍala were, in any manner, related

[1] *Brhaddevata* IV, 11.

[2] *AIHT*, p. 266.

to the Āṅgirasas or not. I shall not be surprised to find that Atri or his wife Anasūyā was related to the Āṅgirasas. If so, the present Ṛksaṁhitā will be an Āṅgirasa compilation. Even Agastyas might have been related to the Āṅgirasas.

These considerations have struck me as significant and I have noted them here for whatever they are worth.

IV

Pragiter has tried to make out a case[1] that all the prominent Vedic ṛṣis were connected with the Mānavas i. e. Aikṣavākus and not with any early Ailas. But, now that we know that practically all the ṛṣis belong to the age of Rāma or are later than Rāma, question of their being connected with the *early* Ailas does not arise. Thus his very starting premise is demolished.

About the chief ṛṣis of :the present Saṁhita we know this. Utathya was the Purohita of Māndhāta, an Aikṣvāku. Bharadvāja was the Purohita of Divodāsa, who seems to belong to the Lunar line. Later, Bharadvāja was adopted as his son by Bharata, who was an Aila king. Vāmadeva was definitely a priest of Aikṣavāku Daśaratha at Ayodhya. Vasiṣṭha, too, was Daśaratha's priest but he was also connected with Sudās of the Aila branch. Viśvāmitra was conected with Hariścandra, Daśaratha (Aikṣavākus) as also with Sudās of Aila branch. Gotama seems to be connected with Mithilā. Others are not known to have been connected with any big kings.

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[1] *AIHT* p. 303 ff

This would, therefore, mean that at the time when the great bulk of the present *RV* was composed i. e. at Rāma-period, ṛṣis had relations with the kings of both the branches.

Note 4—Geography of *Ṛgveda*

In the light of our findings in Chapter two, let us, now, consider the extent of Vedic settlements during what we have called Rāma-period, when a large bulk of the present *RV* was composed.

Vis'vāmitra of the Third Maṇḍala had originally his capital at Kanauj. His Ashrama, according to *Rāmāyaṇa* was between the Ganges and the Yamunā to the south of the place where the Sarayū met the Ganges. (I, 24-29). He was connected with Kosala and Ayodhyā. Vāmadeva of the Fourth Maṇḍala was the Purohita of Das'aratha and lived at Ayodhyā. Atri Bhauma of the Fifth Maṇḍala had his Ashrama as is clear from *Rāmāyaṇa*[1] at a day's journey from Citrakūṭa and just on the Northern outskirt of Daṇḍakāraṇya. Bharadvāja of the Sixth Maṇḍala had his Ashrama at Prayāga, where both Rāma and Bharata halted, as is abundautly clear from *Rāmāyaṇa*[2]. Vasiṣṭha of the Seventh Maṇḍala lived at Ayodhyā. Kaṇva as is seen from Mbh[3] and S'ākuntala[4] had his Ashrama in the Himālayan regions. So

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1. See II, 119
2. *Ram*, II 55
3. *Mbh* I, S'ākuntalopākhyāna.
4. In S'akuntala Kaṇva's Ashrama is placed in these regions.

did Bṛhaspati, the priest of the Indra live in those Northern regions. Dirghatamā lived with S'aradvanta who had his Ashrama on the outskrits of Mithilā. (*Rum* I, 48, 15). From there he was thrown into the river and he flowed to Aṅga regions where ruled Vali. Vali's sons Aṅga, Vaṅga, Kaliṅga, Puṇḍra and Suhma are said to have given names to those countries.[1] Finally, Agastya, one of the ṛṣis of *RV*, lived, according to *Rāmāyaṇa*, just half a Yojana away from Pañcavaṭi and Janasthānā.[2]

Thus, none of the prominent ṛṣis of the Ṛgveda had his permanent abode to the west of, say Delhi.

Divodāsā, Abhyāvarti Cāyamāna, Sudās, Sahadeva, Prastoka, Mudgala, Sṛñjaya, Somaka—all these kings mentioned in *Rv* ruled in North Pāñcālas or Kāśi regions.[3] Indrasenā, the wife of Mudgala was Nala's daughter[4] and Nala ruled over Niṣadha, a country situated at the foot of the Vindhyas. Nala's friend Ṛtuparṇa ruled over South Kosalas (at 11 hour's journey by horse-drawn chariot from Niṣadha) situated to the south of the Vindhyas.[5] Māndhātā had been killed by Lāvaṇa in Mathurā regions[6] and Mathurā was occupied by S'atrughna after killing this Lavaṇa.[7] The famous battle of Divodāsa with S'ambara took

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1. *Rām* III, 13, 22.
2. *AIHT*, p. 115; *CAI*, p. 83.
3. *CAI*, p, 4-6
4. *CAI*, p. 203
5. *Rām* VII 67
6. *Rām* VII 63
7. *Rām* II, 9, 12.

place in the Daṇḍakāraṇya. Dāśarājna battle and the battle of Hariyūpiyā[1] took place on the banks of the Ravi. The island of Omkāreśvara on the Narmadā is called Māndhātā and that may have something to do with the great Māndhātā. Māhiṣmāti was established by Mahiṣmān Haihaya before Kārtavirya and Paraśurāma but was re-established by Mucukunda who is removed from Māndhātā only by two degrees.[2] Māndhatā's brother Haryaśva, as I have shown elsewhere,[3] ruled over Surāṣṭra and Ānarta. .Naraka, who was a contemporary of Rāma Dāśarathi had conquered and colonised Assam.[4] Śibi Ausinara, a ṛṣi of *RV* ruled in the Punjab and probably in Gandhāra regions.[5] And Rāma, the hero of Rāmāyaṇa had reached Lankā.[6]

That the main scene of the present Ṛksaṁhitā is not the Punjab but the valleys of the Ganges and the Yamunā should be clear from the above. Vasiṣṭha Viśvāmitra, Vāmadeva, Bharata, and Dirghatamā lived in these regions. Bharata, who was coronated by Dirghatamā and who had adopted Bharadvāja as his son, had performed 55 sacrifices at a place called Vṛtraghna on the Ganges and 78 sacrifices on the banks of the Yamunā[7] So also Sahadeva Śārñjaya, the brother of Prastoka and uncle of Sudās had performed sacrifices on the banks of the Yamunā at a tirtha named Agniśiras (Mbh III, 88, 5). The great Māndhātā also had performed sacrifices on the Yamunā, where many ṛṣis lived (Mbh III, 126, 26). Śyāvāśva Āterya mentions Yamunā in *RV* V. 52, 17. Yamunā is also mentioned by Sindhukist (X, 15, 5) and by Vasiṣṭha (VIII, 18, 19). The Ganges is mentioned, in the *RV*. by Viśvāmitrā (III, 58, 6), by Śaṁyu (VI, 45, 31) and by Sindhukṣit (X, 75, 5).

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[1] See my paper 'The date of Harappa' in the Journal of Oriental Institute, Baroda Vol. I, No. 2. I have said that Harappā was a flourishing settlement of Vārasikha Asuras at Rāma-period.

[2] See Purāṇas: *Hr* II, 38 ff.

[3] Journal of Oriental Institute, Baroda Vol, I, No. 1.

[4] See my book *Puranic chronology*, pp. 235 ff

[5] *AIHT*, p. 264

[6] I follow shri P. S, Aiyyar (author of Rāmāyaṇa and Laṅkā) in locating Lanka near Indrāṇā about 15 miles north of Jubbulpore.

Thus the extent of Vedic settlements in the Rāma–period was from the Himalayas (Tibet ?) in the North to Vindhyas and Narmadā in the South and from Gāndhāra and Surāṣṭra in the West to Assam in the East, the centre being the Gangetic valley near Kāsi, Kosala, Prayāga and Videha.

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[7] *Ait. Br* 39, 9; *Sat. Br*. XIII, 5, 4, 13. Both quote.

अष्टासप्ततिं भरतो दौष्षन्तिर्यमुनामनु ।
गंगायां वृत्रघ्नेऽवघ्नात्पञ्चपञ्चाशतं हयान् ॥

CORRECTIONS AND ADDITIONS

Page	Line	
19	28-30	Delete
23	14	56 *for* 46
23	15	58 *for* 48
32	23	Vītahavya
34	8	Read : refers to Kakṣivān Auśija in VIII, 18, 1
43	Top	Read : [VIII, 42-51]
51	21	MAṆḌALA I
58	26	for *for* or
71	9	Their names
81	26	or *for* of

For III, 8 Ghora Āṅgirasa, IX, 11 Kaṇva Ghaura and other Kāṇvas please note the following.

Pragātha Kāṇva is described as the son of Ghora Āṅgirasa and brother of Kaṇva Ghaura. Pragātha says (VIII, 65, 12) that he received gifts from the son or grandson of Durgaha i. e. from Purukutsa or Trasadasyu, who are definitely at Rāma-period. Devātithi Kāṇva, the son of Kaṇva Ghaura refers to Kakṣivān (VIII, 4, 17). Medhātithi, the son of Kaṇva also refers to Kākṣivān Auśija (VIII, 18, 1).

Thus all these Kāṇvas and Kaṇva himself as well as Ghora belonged to Rāma-period. In Chāndogya Upaniṣad, Ghora Āṅgirasa is said to have been a teacher of Kṛṣṇa Devakīputra (III, 17, 6).

In the light of the above evidence it becomes a question if this Kṛṣṇa is the same as the Kṛṣṇa of the Mahābhārata or not. One Kṛṣṇa Āṅgirasa is the author of *Rv*, VIII, 85-87.

Under IX, 47 Yayāti Nāhuṣa add the following :

It should be noted that this Yayāti is not that Yayāti who was the great grandson of Pururavā. The name of the father of this Yayāti was also Nahuṣa, but this Nahuṣa is called Mānava i, e. the son of Manu, in the Anukramaṇī and this Manu, in his turn called the son of Saṁvaraṇa. Therefore, this Yayāti was different from Yayāti the great grandson of Pururavā. He, thus can be a contemporary of Andhigu. It is this Yayāti, who gave his daughter Mādhavī (*Mbh* V, 116ff) to Gālava, who married her in turn, to Haryaśva, Divodāsa, Usīnara and Viśvāmitra. Therefore this Yayāti and other ṛṣis of this hymn belong to Rāma-period. This preserves the genealogy :— Yayāti—Nahuṣa—Manu—Saṁvaraṇa— i. e. four generations.

INDEX OF [illegible]

[illegible]

[illegible]

is the name of the seven children. [illegible] question in this hymn is the same as the Rishis of the [illegible] of [illegible]. One Kanva Angirasa is the author of RV. VIII. [illegible]

Details of Yayati Nahusha are the following:

It should be noted that this Yayati is not the Yayati who was the great grandson of Pururavas. The name of the father of this Yayati was also Nahusha, but this Nahusha is called Manava i.e., the son of Manu in the Anukramani and this Manu, in his turn, called the son of Samvarana. Therefore, this Yayati was different from Yayati the great grandson of Pururavas. He, therefore, is a contemporary of Angirasa. It is this Yayati, who gave his daughter Madhavi (RV. V. [illegible]) to Galava, who married her in turn, to Haryasva, Divodasa, Usinara and Vishvamitra. Therefore this Yayati did [illegible] one of the hymns belong to [illegible]. This removes the [illegible] Yayati—[illegible]—[illegible] [illegible].

INDEX OF ṚṢIS

This section contains the names of all the rishis of the Rigveda arranged alphabetically. Figures to the right indicate the suktas composed by the rishi and figures to the left indicate the number of the Mandala and the number of the rishi in that Mandala, where details about him are given in chapter Two. R = Rama-period; PR = Pre-Rama period; PPP = Post-Rama period; D = Doubtful. Those against whom no remark is put are unassigned.

ix, 42	Akṛṣtāh Māṣāh, IX, 86, 1-10, 31-40 *D*
x, 51	Akṣa Maujavān, X, 34 *D*
i, 13	Agastya Maitrāvaruṇa, I, 165, 13-15; 166-169; 170, 2, 5; 171-178; 179, 3, 4; 180-191 *R*
i, 15	Agastyaśiṣya, I, 179, 5, 6 *R*
v, 9	Agastyasvasā, X, 60 *D*
x, 100	Agni, X, 124, 2-4 *D*
ix, 51	Agni Cākṣusa, IX, 106, 1-3, 10-14 *D*
x, 122	Agni Tāpasa, X, 141 *D*
viii, 70	Agni Pāvaka, VIII, 102; X, 140 *D*
x, 56	Agni Saucīka, X, 51, 2, 4, 6, 8; 52; 53, 4-5; 79-80 *D*
ix, 55	Agnayah Dhiṣṇyāh Aiśvarāh, IX, 109 *D*
x, 95	Agniyuta Sthaura, X, 116 *D*
x, 96	Agniyūpa Sthaura, X, 116 *D*
x, 100	Agnivaruṇasomāh X, 124, 1, 5-9 *D*
x, 22	Aghamarṣaṇa Mādhucchandasa X, 190 *R*
x, 119	Aṅga Aurava X, 138 *R*
viii, 16	Angirasah Sahasram Vasurociṣah VIII, 34, 16-18 *D*
iv, 3	Ajamiḷha Sauhotra IV, 43-44 *PR*

ix, 44	Ajāh Pṛsniyah IX, 86 *D*
v, 1	Atri Bhauma V 27; 37-43; 76-77; 83-86; IX, 67, 10-12; 86, 41-45 *R*
x, 127	Atri Sāṁkhya X, 143 *R*
x, 64	Aditi Dākṣāyaṇī X, 72 *PR*
ix, 56	Anānata Pārucchepi IX, 111 *R*
x, 148	Anila Vātāyana X, 168 *D*
ix, 50	Andhigu Śyāvāśvi IX, 101, 1-3 *R*
viii, 49	Apālā VIII, 91 *PRP*
x, 40	Apratirathah Aindra X, 103
x, 53	Abhitapā Saurya X, 37 *D*
x, 13	Abhīvarta Āṅgirasa X, 174 *D*
ix, 7	Amahīyu Āṅgirasa IX, 61 *R*
ix, 46	Ambarīṣa Vārṣāgira I, 100; IX, 98 *R*
ix, 5	Ayāsya Āṅgirasa IX, 44-46; X, 67-68 R
x, 154	Ariṣṭanemi Tārkṣya X, 178 *D*
x, 16	Aruṇa Vaitahavya X, 91 *R*
x, 133	Arcat Hairanyastūpa X, 149 *R*
v, 27	Arcanānā Ātreya V, 63-64; VIII, 42 *R*
x, 73	Arbuda Kādraveya X, 94 *PR*
v, 24	Avatsāra Kāśyapa V, 44; IX, 53-60 *R*
v, 18	Avasyu Ātreya V, 31 *R*
v, 39	Aśvamedha Bhārata V, 27 *R*
viii, 13	Aśvasūkti Kāṇvāyana VIII, 14-15 *R*
x, 21	Aṣṭaka Vaisvāmitra X, 174 *R*
x, 89	Aṣṭādañṣṭra Vairūpa X, III *R*
ix, 22	Asita Kāśyapa IX, 5-24 *Mbh*
viii, 22	Āyu Kāṇva VIII, 52 *PRP*
viii, 50	Āsaṅga Plāyogi VIII, 1, 30-33 *R*
x, 103	Amhomuk Vamadeya (X, 126) *R*

x, 17	Iṭa Bhārgava X, 171 *D*
x, 35	Indra I, 165, 1-2, 4, 6, 8, 10-12; 170, 1, 3, 4; IV, 18, 1,4; 26, 1-3; VIII, 100, 4-5; X, 28, 2, 6, 8, 10, 12; 86, 1, 8, 11, 12, 14, 19-22.
x, 37	Indra Muṣkavān X, 38
x, 38	Indra Vaikuṇṭha X, 48-50
ix, 27	Indrapramiti Vāsiṣṭha IX, 97, 4-6 *R*
x, 41	Indrāṇī X, 86, 2-6, 9, 10, 15-18; 145 *D*
viii, 14	Irimbiṭhi Kāṇva VIII, 16-18 *PRP*
v, 6	Iṣa Ātreya V, 7-8 *PRP*
ix, 21	Idhmavāha Dārḍhacyuta IX, 26 *R*
ix, 6	Ucathya Āṅgirasa IX, 50-52 *R*
iii, 4	Utkīla Kātya III, 15-16 *R*
ix, 30	Upamanyu Vāsiṣṭha IX, 97, 13-15 *R*
x, 93	Upastuta Vārṣṭihavya X, 115 *R*
x, 97	Urukṣaya Āmahīyava X, 118 *R*
v, 31	Urucakri Ātreya V, 69-70 *PRP*
x, 75	Urvaśī K, 95, 2, 4, 5, 7, 11, 13, 15, 16, 18 *PR* (*D*)
x, 165	Ula Vātāyana X, 186 *D*
viii, 62	Uśanā Kāvya VIII, 84; IX, 87-89 *PR*
ix, 13	Ūru Āṅgirasa IX, 108, 4-5 *R*
x, 129	Ūrdhvakṛśana Yāmāyana x, 144 *R*
x, 151	Ūrdhvagrāvā Ārbudi x, 175 *D*
x, 87	Ūrdhvanābhā Brāhma X, 109 *D*
x, 6	Ūrdhvasadmā Āṅgirasa X, 108, 8-9 *R*
vi, 4	Ṛjisvā Bhāradvāja VI, 49-52; IX, 98; 108, 6-7 *R*
i, 3	Ṛjrāśva Vārṣāgira I, 100 *R*
ix, 54	Ṛṇañcaya IX, 108, 12-13 *R*

x, 146	Ṛṣabha Vairāja X, 166 *D*
iii, 2	Ṛṣabha Vaiśvāmitra III, 13-14; IX, 71 *R*
x, 147	Ṛṣabha Śākvara X, 166 *D*
x, 118	Ṛṣyasṛṅga Vātaraśana X, 136, 7 *PRP*
viii, 61	Ekadyu Naudhasa VIII, 80 *R*
x, 117	Etaśa Vātaraśana X, 136, 6 *PRP*
v, 36	Evayāmarut Ātreya V, 87 *PRP*
ix, 40	Kakṣivān Dairghatamasa I, 116-125; 126, 1-5; IX, 74 *R*
ix, 11	Kaṇva Ghaura I, 36; 43; IX, 94 *R*
iii, 3	Kata Vaiśvāmitra III, 17-18 *R*
x, 145	Kapota Nairṛta X, 165 *D*
x, 116	Karikrata Vātaraśana X, 136, 5 *PRP*
ix, 32	Karṇaśrut Vāsiṣṭha IX, 27, 22-24 *R*
viii, 29	Kali Prāgātha VIII, 66 *R*
x, 50	Kavaṣa Ailūsa X, 30-34 *R*
ix, 36	Kavi Bhārgava IX, 47-49; 75-79 *PR*
viii, 54	Kaśyapa Mārīca I, 99; VIII, 29; IX, 64; 67, 4-6; 91-92; 113-114; X, 137, 2 *PR*
ix, 12	Kutsa Āṅgirasa I, 94-98; 101-115; IX, 97, 45-58 *R*
vii, 4	Kumāra Āgneya VII, 101-102 *D*
v, 4	Kumāra Ātreya V, 2 *R*
x, 111	Kumāra Yāmāyana X, 135
viii, 33	Kurusuti Kāṇva VIII, 76-78 *PRP*
x, 102	Kulmalabarhiṣa Śailūṣi X, 126 *D*
iii, 11	Kuśika Aiṣīrathi III, 31 *R*
x, 104	Kuśika Saubhari X, 127 *R*
viii, 32	Kusīdī Kāṇva VIII, 81-83 *PRP*
ii, 2	Kūrma Gūrtsamada II, 27-29 *R*

ix, 15	Kṛtayaśā Āṅgirasa IX, 108, 10-11 *R*
viii, 60	Kṛtnu Bhārgava VIII, 79 *PRP*
viii, 25	Kṛśa Kāṇva VIII, 55 *R*
viii, 39	Kṛṣṇa Āṅgirasa VIII, 85-87; X, 42-44 *R*
x, 137	Ketu Āgneya X, 156 *D*
v, 7	Gaya Ātreya V, 9-10 *PRP*
x, 60	Gaya Plāta X, 63-64
vi, 2	Garga Bhāradvāja VI, 47 *R*
v, 3	Gaviṣṭhira Ātreya V, 1 *R*
v, 19	Gātu Ātreya V, 32 *R*
iii, 5	Gāthī Kauśika III, 19-22 *R*
ii, 1	Gṛtsamada II, 1-3; 8-28; 30-43; IX, 86, 46-48 *R*
viii, 71	Gṛhapati Sahasahputra VIII, 102 *D*
ix, 2	Gotama Rāhūgaṇa I, 74-93; IX, 31; 67, 7-9 *R*
x, 110	Godhā X, 134, 6-7 *R*
viii, 48	Gopavana Ātreya VIII, 73-74 *R*
viii, 12	Goṣūkti Kāṇvāyana VIII, 14-15 *R*
v, 40	Gaurīvīti Śāktya V, 29; IX, 108, 1-2; X, 73-74 *R*
x, 92	Gharma Tāpasa X, 114 *D*
x, 159	Gharma Saurya X, 181, 3 *R*
iii, 8	Ghora Āṅgirasa III, 36, 10 *R*
x, 54	Ghoṣā Kākṣīvatī X, 39-40 *R*
ix, 52	Cakṣu Mānava IX, 106, 4-6
x, 140	Cakṣu Saurya X, 158 *D*
x, 19	Citramahā Vāsiṣṭha X, 122 *PRP*
x, 14	Cyavana Bhārgava X, 19 *PR*
viii, 68	Jamadagni Bhārgava III, 62, 16-18; VIII, 101; IX, 62; 65; 67, 16-18; X, 137, 6; 167 *R*

x, 45	Jaya Aindra X, 180
x, 63	Jaratkarṇa Airāvata X, 76
x, 123	Jaritā Śārṅga X, 142, 1-2 *Mbh*
x, 82	Jūhū Brahmajāyā X, 109
x, 112	Jūti Vātaraśana X, 136, 1 *PRP*
i, 1	Jetā Mādhucchāndasa I, 11 *R*
x, 160	Tapumūrdhā Bārhaspatya X, 182 *D*
x, 72	Tānva Pārthya X, 93 *PRP*
viii, 47	Tiraśeī Aṅgirasa VIII, 95-96 *R*
iv, 2	Trasadasyu Paurukutsya IV, 42; V, 27; IX, 110 *R*
viii, 56	Trita Āptya I, 105; VIII, 47; IX, 33-34; 102; X, 1-7 *PR*
x, 46	Triśira Tvāṣṭra X, 8-9 *PR*
viii, 18	Triśoka Kāṇva VIII, 45 *PRP*
v, 42	Tryaruṇa Traivṛṣṇa V, 27; IX, 110 *R*
x, 162	Tvaṣṭā Garbhakartā X, 184 *D*
x, 5	Dakṣiṇā Prājāpatyā X, 107 *D*
x, 26	Damana Yāmāyana X, 16 *R*
x, 5	Divya Āṅgirasa X, 107 *PRP*
i, 10	Dīrghatamā Aucathya I, 140-164 *R*
x, 83	Durmitra Kautsa X, 105 *R*
x, 80	Duvasyu Vāndana X, 100 *R*
ix, 20	Dṛḷhacyuta Āgastya IX, 25 *R*
x, 43	Devajāmayah Indramātarah X, 153 *D*
x, 130	Devamuni Airammada X, 146
	Devarāta Vaiśvāmitra (see Śunakśepa)
ix, 23	Devala Kāśyapa IX, 5-24 *PRP* (*Mbh.*)
iii, 6	Devavāta Bhārata III, 23 *R*
iii, 7	Devaśravā Bhārata III, 23 *R*

x, 27	Devaśravā Yāmāyana X, 17 *R*
x, 58	Devāh X, 51, 1, 3, 5, 7, 9; 53, 1-3, 6-11 *D*
viii, 3	Devātithi Kāṇva VIII, 4, 21 *R*
x, 78	Devāpi Ārṣṭiṣeṇa X, 98 *PRP* (*Mbh*)
viii, 65	Dyutāna Māruta VIII, 96 *D*
v, 14-a	Dyumna Viśvacarṣaṇi *Ā*treya V, 23 *PRP*
viii, 63	Dyumnīka Vāsiṣṭha VIII, 87 *PRP*
x, 124	Droṇa Śārṅga X, 142 (*Mbh*)
ix, 51	Dvita Āptya IX, 103 *D*
v, 10	Dvita Mṛktavāhā Ātreya V, 18 *PRP*
v, 37	Dharuṇa Āṅgirasa V, 15 *D*
x, 12	Dhruva Āṅgirasa X, 173 *D*
x, 90	Nabhahprabhedana Vairūpa X, 112 *R*
vi, 8	Nara Bhāradvāja VI, 35-36 *R*
ix, 48	Nahuṣa Mānava IX, 101, 7-9 *R*
viii, 17	Nābhāka Kāṇva VIII, 39-42 *R*
x, 59	Nābhānediṣṭha Mānava X, 61-62 *R*
viii, ii	Nārada Kāṇva VIII, 13; IX, 104-105 *R*
x, 70	Nārāyaṇa X, 90 *R*
ix, 25	Nidhruvi Kāśyapa IX, 63 *PRP*
viii, 16	Nīpātithi Kāṇva VIII, 34, 1-15 *R*
viii, 41	Nṛmedha Āṅgirasa VIII, 89-90; 98-99; IX, 27; 29 *R*
viii, 67	Nema Bhārgava VIII, 100 *PRP*
viii, 64	Nadhā Gautama I, 58-64; VIII, 88; IX, 93 *R*
x, 153	Pataṅga Prājāpatya X, 177 *D*
x, 105	Parameṣṭhī Prajāpati X, 129
ix, 35	Parāśara Śāktya I, 65-73; IX, 97, 31-44 *R*
i, 9	Parucchepa Daivodāsi I, 127-139 *R*
viii, 10	Parvata Kāṇva VIII, 12; IX, 104-105 *R*

ix, 9	Pavitra Āṅgirasa IX, 67, 22-32; 73; 83 *PRP*
x, 88	Paraśurāma Jāmadagni X, 110 *R*
vi, 3	Pāyu Bhāradvāja VI, 75; X, 87 *R*
viii, 6	Punarvatsa Kāṇva VIII, 7 *R*
viii, 38	Purumiḷha Āṅgirasa VIII, 71 *R*
iv, 4	Purumiḷha Sauhotra IV, 43-44 *PR*
viii, 42	Puruṣameḍha Āṅgirasa VIII, 89-90 *R*
x, 74	Purūrava Aila X, 95, 1, 3, 6, 8-10, 12, 14, 17 *PR*
viii, 36	Puruhanmā Āṅgirasa VIII, 70 *PRP*
viii, 20	Puṣṭigu Kāṇva VIII, 50 *PRP*
viii, 46	Pūtadakṣa Āṅgirasa VIII, 94 *PRP*
x, 141	Pūraṇa Vaiśvāmitra X, 160 *R*
v, 9	Pūru Ātreya V, 16-17 *PRP*
i, 11	Pṛthu Vainya I, 148 *PR*
viii, 26	Pṛṣadhra Kāṇva VIII, 56 *R*
v, 33	Paura Ātreya V, 73-74 *PRP*
viii, 9	Pragātha Kāṇva VIII, 1, 1, 2; 10; 48; 62-65 *R*
x, 10	Pracetā Āṅgirasa X, 164 *PRP*
x, 105	Prajāpati Parameṣṭhi X, 129
iii, 10	Prajāpati Vācya III, 38; 54-56; IX, 84 *R*
iii, 9	Prajāpapati Vaiśvāmitra III, 38; 54-56; IX, 101 *R*
x, 161	Prajāvān Prājāpatya X, 183 *D*
ix, 45	Pratardana Kāśirāja IX, 96; X, 179, 2 *R*
v, 21	Pratikṣatra Ātreya V, 46 *PRP*
v, 24	Pratiprabha Ātreya V, 49 *PRP*
v, 23	Pratibhānu Ātreya V, 48 *PRP*
v, 22	Pratiratha Ātreya V, 47 *PRP*

x, 20 Pratha Vāsiṣṭha X, 181 *PRP*
v, 38 Prabhūvasu Āṅgirasa V, 35-36; IX, 35-36 *PRP*
v, 12 Prayasvantaḥ *Ā*treyāḥ V, 20 *PRP*
viii, 69 Prayoga Bhārgava VIII, 102 *PRP*
viii, 19 Praskaṇva Kāṇva I, 44-50; VIII, 49; IX, 95 *R*
viii, 33 Priyamedha *Ā*ṅgirasa VIII, 2, 1-40; 68; 69; 87; IX, 28 *R*
v, 43 Bandhu Gaupāyana V, 24, 1; V, 24; X, 57-60 *R* [Laupāyana]
v, 17 Babhru *Ā*treya V, 30 *R*
x, 4 Baru *Ā*ṅgirasa X, 96 *PRP*
v, 32 Bāhuvṛkta *Ā*treya V, 44, 12; 71-72 *PRP*
viii, 45 Bindu *Ā*ṅgirasa VIII, 94; IX, 30 *PRP*
v, 2 Budha *Ā*treya V, 1 *R*
x, 81 Budha Saumya X, 101 *PR*
x, 57 Bṛhaduktha Vāmadevya X, 54-56 *R*
x, 98 Bṛhaddiva *Ā*tharvaṇa X, 120 *PRP*
ix, 4 Bṛhanmati *Ā*ṅgirasa IX, 39-40; X, 71-72 *PRP*
x, 62 Bṛhaspati Laukya X, 72
viii, 4 Brahmātithi Kāṇva VIII, 5 *R*
i, 5 Bhayamāna Vārṣāgira I, 100 *R*
vi, 1 Bharadvāja Barhaspatya VI, 1-30; 37-43; 53-74; IX, 67, 1-3; X, 137, 1 *R*
viii, 28 Bharga Prāgātha VIII, 60-61 *R*
i, 7 Bhāvayavya I, 126, 6 *R*
x, 7 Bhikṣu *Ā*ṅgirasa X, 117 *PRP*
x, 77 Bhiṣak *Ā*tharvaṇa X, 97 *Mbh*
x, 138 Bhuvana *Ā*ptya X, 157 *D*

x, 84	Bhūtāñśa Kāśyapa X, 106 *PRP*
ix 37	Bhṛgu Vāruṇi IX, 65 ; X, 19 *PR*
viii, 57	Matsya Sāmmada VIII, 67 *D*
x, 29	Mathitah Yāmāyana X, 19 *R*
ix, 17	Madhuechandāh Vaisvāmitra I, 1-10 ; IX, 1 *R*
ix, 53	Manu Āpsava IX, 106, 7-9
viii, 53	Manu Vaivasvata VIII, 27-31 *PR*
ix, 49	Manu Sāṁvaraṇa IX, 101, 10-12 *R*
x, 67	Manyu Tāpasa X, 83-84 *D*
ix, 29	Manyu Vāsiṣṭha IX, 97, 10-12 *R*
i, 12	Marutah I, 165, 3, 5, 7, 9 *D*
viii, 24	Mātariśvā Kāṇva VIII, 54 *R*
x, 109	Māndhātā Yauvanāśva X, 134, 1-5 *R*
viii, 58	Mānya Maitrāvaruṇi VIII, 67 *R*
x, 82	Mudgala Bhārmyaśva X, 102 *R*
x, 69	Mūrahanvān Vāmadevya X, 88 *R*
ix, 33	Mṛḷīka Vāsiṣṭha IX, 97, 25-27 ; X, 150 *R*
viii, 1	Medhātithi Kāṇva I, 12-13 ; VIII, 1, 3-29 ; 2, 1-42 ; 32 ; IX, 2 ; 41-43 *R*
viii, 23	Medhya Kāṇva VIII, 53 ; 57-58 *R*
viii, 2	Medhyātithi Kāṇva VIII, 1, 3-29 ; 3 ; 33 *R*
x, 142	Yakṣmanāśana Prājāpatya X, 161 *D*
v, 30	Yajata Ātreya V, 67-68 *PRP*
x, 106	Yajna Prājāpatya X, 130 *D*
x, 23	Yama Vaivasvata X, 10, 2, 4, 6, 8, 9, 10, 12, 14 ; 14 *PR*(*D*)
x, 24	Yamī Vaivasvatī X, 10, 1, 3, 5, 7, 11, 13 ; 154 *PR* (*D*)
ix, 47	Yayāti Nāhuṣa IX, 101, 4-6 *R*
viii, 70	Yaviṣṭha Sahasah Putrah VIII, 102 *D*

x, 143	Rakṣohā Brāhma X, 162 *D*
ix, 3	Rahūgaṇa Āṅgirasa IX, 37-38 *R*
v, 29	Rātahavya Ātreya V, 65-66 *PRP*
ix, 19	Renu Vaiśvāmitra IX, 70; X, 89 *R*
viii, 66	Rebha Kāśyapa VIII, 97 *R*
ix, 26	Rebhasunū Kāśyapau IX, 99-100 *R*
i, 8	Romaśā I, 126, 7 *R*
x, 42	Laba Aindra x, 119
x, 52	Luṣa Dhānāka X, 35-36 *R*
i, 14	Lopāmudrā I, 179, 1-2 *R* (*D*)
x, 166	Vatsa Āgneya X, 187 *D*
	Vatsa Kāṇva VIII, 6; 11 *PRP*
ix, 39	Vatsapri Bhālandana IX, 68; X, 45-46 *PR*
x, 79	Vamru Vaikhānasa X, 99 *R*
x, 100	Varuṇa X, 124, 1, 5-9 *D*
v, 11	Vavri Ātreya V, 19 *PRP*
viii, 55	Vaśa Aśvya VIII, 46 *PRP*
vii, 1	Vasiṣṭha Maitrāvaruṇa VII, 1-32; 33, 1-9; 34-104; IX, 67; 90; 97, 1-3; X, 137, 7 *R*
vii,	Vasiṣṭhaputrāḥ VII, 33, 10-14 *R*
ix, 10	Vasu Bhāradvāja IX, 80-82 *PRP*
x, 18	Vasukarṇa Vāsukra X, 65-66 *R*
x, 32	Vasukṛt Vāsukra X, 20-26
x, 34	Vasukra X, 28, 3, 4, 5, 7, 9, 11
x, 33	Vasukra Aindra X, 27; 29
ix, 34	Vasukra Vāsiṣṭha IX, 97, 28-30 *R*
x, 36	Vasukrapatnī Indrasnuṣā x, 28, 1
x, 156	Vasumanā Rauhidaśva X, 179, 3 *R*
viii, 34	Vasurocisa Aṅgirasaḥ Sahasram VIII, 34, 16-18 *D*

v, 5	Vasuśruta Ātreya V, 3-6
v, 15	Vasūyavah Ātreyāh V, 25-26 *PRP*
x, 101	Vāk Āmbhṛnī X, 125 *PRP*
x, 113	Vātajūti Vātaraśana X, 136, 2 *PRP*
iv, 1	Vāmadeva Gautama IV, 1-17; 18, 2-3, 8-13; 19-41; 45-48 *R*
x, 114	Viprajūti Vātaraśana X, 136, 3 *PRP*
v, 46	Vipra(or Vasu)bandhu Gaupāyana V, 24; X, 57-60 *R* [Laupāyana]
x, 30	Vimada Aindra X, 20-26 *R*
x, 31	Vimada Prājāpatya X, 20-26 *R*
viii, 35	Virūpa Āṅgirasa VIII, 43-44; 75 *R*
x, 49	Vivasvat Āditya IX, 13 *PR*
x, 144	Vivṛhā Kāśyapa X, 163 *D*
x, 150	Vibhrāṭ Saurya X, 170 *D*
viii, 40	Viśvaka Kārṣṇi VIII, 86 *R*
x, 65	Viśvakarmā Bhauvana X, 81-82
x, 65	Viśvamanī Bhauvan X, 81-82
viii, 52	Viśvamanā Vaiyaśva VIII, 23-26
v, 16	Viśvavārā Ātreyī V, 28 *PRP*
v, 14	Viśvasāmā Ātreya V, 22 *PRP*
iii, 1	Viśvāmitra Gathinah III, 1-12; 24-32; 33, 1-3, 5, 7, 9, 11, 13; 34-35; 36, 1-9, 11; 37-53; 57-62; IX, 67, 13-15; X, 137, 5 *R*
x, 120	Viśvāvasu Gandharva X, 139
x, 163	Viṣṇu Prājāpatya X, 184 *D*
x, 8	Vihavya Āṅgirasa X, 128 *PRP*
vi, 9	Vītahavya Āṅgirasa VI, 15 *R*
v, 41	Vṛśa Jāna V, 2 *R*
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It is also shown that (1) In the days of Parikṣit and Janamejaya they had counted 2800 years as elapsed from Manu Vaivasvata to the death of Yudhiṣṭhira. (2) In the days of Adhisimakṛṣṇa and other 'Sāmprata' kings, they had counted three yugas i. e. 3000 years to have been over from Manu Vaivasvata. (3) In the days of Śiśunāga and Mahānanda they had counted four yugas i. e. 4000 years as having elapsed from Manu Vaivasvata to Śiśunāga and Mahānanda.

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